

THE LUTHERAN

"Stand fast in the liberty wherewith Christ hath made us free"

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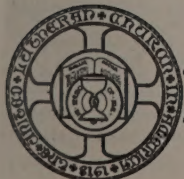
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THEOLOGICAL SEMINARY
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AN INSIDE STORY

Dr. Oscar F. Blackwelder, a Participant, Describes the National Preaching Mission

I HAVE READ literally hundreds of stories and articles in church periodicals, newspapers and magazines about the National Preaching Mission and now Dr. Melhorn asks me to write one for THE LUTHERAN. I shall write out of my heart and memory about an enterprise which Dr. Melhorn describes very correctly in his "Across the Desk" department of December 17 as "long-announced, well-prepared and definitely successful." I shall use the first personal pronoun to make my story just as human, as informal, as interesting and as real as I can. I shall not use titles, and that will indicate the democracy of the Mission. I trust that this description may not only be my own estimate but will give, as far as one can be expected to write for another, the viewpoint in general of my Lutheran colleagues in the enterprise, Carl C. Rasmussen of Washington, John G. Fleck of Buffalo, and Franklin C. Fry of Akron.

When Paul Scherer, who is a member of the national committee in charge, asked me for the committee to participate in the Mission, the invitation did not seriously impress my mind. I thought it was simply another "movement," promoted by those who thrive on such movements. I shall not soon forget our conversation in the Mayflower Hotel of Washington last Lent when he answered my frank response with words like these, "Yes, you will see it—for God is in it." I have shared the Mission in about half of the cities visited and my honest testimony is that Paul Scherer was right. Many beyond his immediate friends will always be regretful that his health made active participation in the Mission impossible where he would have shared in proving his words true.

This article is written about the four-day missions in the twenty-four selected cities (twenty-five minus Toronto) and does not attempt to evaluate the extension meetings or eight-day missions in local churches. That is another story.

Lutherans were in the Mission everywhere, but I recall no city where our church took so active a part as in Washington, D. C. Carl C. Rasmussen was general chairman; Miss A. Barbara Wiegand was registrar for the seminars; Henry W. Snyder was chairman of the public meetings committee; Raymond J. Seeger was finance committee chairman. We cleared our calendars of everything else and really co-operated. We watched the Mission across the country and were determined to pay the price for its usefulness in our Washington congregations. We didn't simply announce meetings—we organized for them. We worked and prayed that we would be helped, and we were. I mention this to emphasize the fact that this article is written from both the minister's and pastor's viewpoint.

Preliminary Observations

There are some preliminary observations which must be borne in mind if one

is to evaluate this enterprise correctly. A person who attended only one lecture, conference, seminar or mass meeting couldn't possibly interpret the Mission. There were an average of 104 engagements filled in each four-day mission and in some cities the appointments totaled as high as 130. Obviously, the impression of a person who attended only one meeting would be very incomplete and inadequate. Another observation is to suggest that even though the Mission had most competent newspaper handling across the continent, there were many instances when a single sentence out of its context which a speaker used caught the fancy of a reporter and upon it he built a story. To judge the Mission by such catch phrases and short quotations is manifestly unfair. Still another observation is that the big word in the title of the enterprise was "MISSION" and not "Preaching." As Stanley Jones' daughter said, "If I hadn't known a good bit about this thing anyhow, I think the name might have made me stay away." Preaching was incidental, even though there has been some truly great preaching done. Further, may I add, that those who feel that the Mission meant simply the holding of preaching services over a succession of evenings do not catch the deeper implications of the Mission nor its educational emphasis. What then is the "heart" of the Mission?

The "hub of the wheel" was in three parts of the program: conferences for ministers and women; the seminars; the work among the schools. The public mass meetings were very necessary and served a great purpose as, for example, when the Mission gathered the largest Protestant assembly, as I understand, in the history of New York City. Madison Square Garden was filled, and who among the thousands will soon forget the rendition of "The Hallelujah Chorus" by the choir of 1,500 voices! To project a movement that would overflow the largest auditoriums in every city visited from coast to coast is not to be minimized, but I contend the Mission might easily be transitory if this were the fundamental unit of value. It would be just a whirlwind campaign—and the Mission was not that. The evening sectional meetings, usually held in school auditoriums and churches were necessary, also, but they represented the circumference and not the heart of things.

A Pastoral Enterprise

Deliberately I choose the word to reveal the truest meaning of the Mission, as I see it, after sharing its labors and friendships for about eight weeks. It was a *pastoral enterprise*—on a national scale. I can see yet hotel lobbies, mezzanine floors, private rooms, offices, church parlors, etc., where literally hundreds of pastors, laymen, women and youth shared their real problems and possibilities with the missionaries. I believe that here was the heart of the entire effort. Public meetings created the

desire for these group and personal conferences, but the personal follow-up mattered most. What I could relate from my own experience is far more largely true of the older and more experienced members of the Mission. Men like George W. Truett, Stanley Jones and George Buttrick hardly had the chance to sleep. They were simply besieged by earnest people who had met them through their books, caught their spirit through public addresses and desired personal and group interviews. They got them, no matter how tired the missionaries were. The actual letter writing got so heavy that special stenographers were provided in each city.

Deeply Spiritual Conferences

My interpretation is that those parts of the program which represented this pastoral relationship expanded to a larger scale but which maintained the same spirit constituted the hub of the wheel. The "seminars" which met for two hours each afternoon indicated in very personal fashion the serious implications of "accepting Christ." They were aimed to show how Christian education is sustained evangelism and how the Mission was trying to inspire and undergird the whole program of the church. The "conferences" were deeply spiritual, and through presenting in educational settings the obligations of church membership they reached tens of thousands of women and 25,000 pastors. When George Buttrick gave his address on "This Great Business of Preaching" and Stanley Jones his talk on "Victorious Living" and George Truett his "Recovery of the Seeking Note in the Ministry," I doubt if any trio in Protestantism ever went more to the heart of the ministry of America. The work in the schools has convinced me that when Protestantism comes to school boards with a unified front and in the spirit of education, no constitutional provision is violated by presenting religion in the public schools. The three or four cities which did not open their schools to the Mission represent a definite minority. Private schools, colleges and seminaries were open to the missionaries almost everywhere.

Beyond these three central opportunities, it is really fascinating to think of the groups the Mission did reach: city officials, leaders of labor, specially invited executive and professional men, club and professional women, church women, department store employees, shop workers, radio audiences. Rather interesting, isn't it, when a radio announcer asks you to stay and talk religion with him?

One of the most interesting aspects of the Mission was the participation of theological seminaries. Some institutions

(Concluded on page 19)

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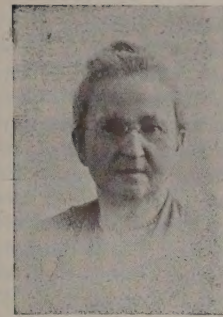
MISS FAHS IN 1894

A WELCOME VISITOR

Miss Katherine Fahs, Missionary and Octogenarian,
Relates Impressions of India



FROM LEFT TO RIGHT STANDING, MISS FAHS, DR. PARU
SITTING WITH BABY, DR. KUGLER



MISS FAHS IN 1936

DO YOU BELIEVE in the providence of coincidence? Many people do. We recall a habit of life which was characteristic of a very noted theologian of the Lutheran Church which was nothing more or less than belief that combinations of call and opportunity are part of God's provision for life's decisions. At any rate you are to think of a date in 1889 and of the late Dr. Anna Kugler on one of her furloughs from her work as a medical missionary in India. She was visiting in the city of Canton, Ohio, in the congregation of the Rev. J. H. Harpster. Dr. Harpster introduced Dr. Kugler to his parish worker, Miss Katherine Fahs, the daughter of a former pastor of the congregation. "Would you like to go to India?" said Dr. Kugler. Said Miss Fahs in reply, "Yes, but I am corresponding with Dr. Wenner of New York with reference to training for deaconess work in America, specializing in education." Said Dr. Kugler persistently, "Do you want to train to be a nurse? I want to build a hospital in India. When the hospital is built I will be the doctor, and you will be the nurse." As the result of this quite unexpected meeting of the famous medical missionary to India and her equally sincere and efficient superintendent of the training school for nurses, Miss Katherine Fahs came to Philadelphia to the hospital of the University of Pennsylvania, then famous for its course in preparation for nursing.

En Route to Work

By 1894 she had fulfilled the requirements of graduation and with her credentials as registered nurse sailed for India in October along with Miss Amy Sadtler, the Rev. Samuel Kinsinger, and Miss Jessie Brewer. Promptly after landing she entered upon her duties in the Guntur Hospital. By command of her superior, Dr. Kugler, she never took time off to learn the language of the country. She was told that it was more important that she learn midwifery than Telugu. She was in an official connection with the hospital for thirty-two years with three interruptions for furloughs.

When Miss Fahs reached Guntur that city had a population of 56,000. When she left there in 1926 the number of its inhabitants had grown to 87,000. At the time of her arrival there was one ordained pastor; now there are approximately ninety. There were fourteen missionaries in the field in 1894; now the number is seventy-six.

When Miss Fahs undertook to establish a training school for nurses in Guntur the first obstacle that confronted her was the finding of young women who could take the training. She promptly met the obstacle of the prevalent illiteracy of the country, especially among its women. Said she with reference to certain proffered applicants, "They cannot be used as nurses if they cannot read enough to administer medicine." Even amongst the higher classes of Hindu women there were very few who were able to read and write. The way out of this situation was an application to the Y. W.

C. A. in Madras for Anglo-Indian young women. Now of course with mission schools and other educational agencies being established amongst the Telugus, Indian women are available. During Miss Fahs' thirty-two years she fitted for the profession of nursing at least a hundred young women of India.

Remembering the interest aroused some years ago by a

book published in this country under the title of "Mother India" we asked Miss Fahs whether the conditions which were described by Katharine Mayo in that exciting volume were true to fact. She said yes, there was nothing described there which could not be found in India, and she related an experience of her own which had to do with the confinement of a Hindu woman of what might be described as the well-to-do class. The accouchement took place in a room which was set apart for the purpose and entrance into that room for any purpose created a state of uncleanness for the entrant. During her ministry to the mother and child Miss Fahs so arranged it that no member of the family was under the necessity of crossing the threshold and thus an older daughter escaped the restrictions of her religion without increasing the hazards of her mother. Miss Fahs said that when she had finished her service all of the contents of the room were burned. Such superstitions we inferred explain the high mortality in the birthrate of Hindu infants and the dangers of infection to which motherhood is exposed in that country of great idolatry.

They Are Everywhere

We asked Miss Fahs about "rice Christians," remarking that visitors to India and to other countries where missionary work is financed by western nations, say that many are converted to the better physical life which the missionaries provide than to their Lord. We may say parenthetically that Miss Fahs does not have a very great amount of respect for people who can see no good in foreign missions. We asked her about that point also and her reply was equally specific. She said it is the Lord's command that Christians should bear witness to Him and to His Gospel. The only way to bear witness, she declared, is by the actual presence and teachings and testimony of believers in Christ amongst the people who do not have Him.

But to return to "rice Christians." "I have known some of them in India," she said, "just as I have known people who had similar motives here in enlightened America. It seems probable that on our church rolls there are some who are there for business or social or other superficial reasons. There are some in India. Naturally the superiority of our culture excites the desire of less fortunate people to enjoy some of its products. But," she said, with absolute firmness, "I have known many who were 'born again.' They were as certainly in possession of the new life and as sin-

cere in their self-surrender to their Saviour as I have ever seen anywhere." Among these she mentioned a certain Brahmin widow whose name as we caught it was Veckama. It is bad enough to be a widow of no caste at all in India, or was at an earlier date, but to be the widow of a Brahmin was the worst of misfortunes. It was assumed that the cause of the husband's death was some sin committed by his wife in a former incarnation. Re-marriage was forbidden and servitude in the husband's family was the social position. These widows not infrequently roamed the streets and became diseased. Such a one came to the hospital in great need of treatment. We quote Miss Fahs, "If ever a woman was born again, old Veckama was. She learned her Bible from Genesis to Revelation. When a smallpox epidemic broke out in Guntur and I was in quarantine with smallpox patients, she was ready to be with me at their bedsides. She never failed to speak for Christ nor would she permit anyone to speak lightly of her Lord in her presence. She could make a prayer that almost took souls to the throne of heaven."

By both a direct query and by implication Miss Fahs bore witness to her high valuation of the work which is being done by the Christian missions in India. She looks back with just satisfaction upon the accomplishments of Dr.

Kugler and herself during the period in which she served the Guntur Hospital. As everyone who knew Dr. Kugler is aware, this institution was a pioneer one in the Telugu section of India, but also it was a demonstration of the possibilities of medical work in that pagan country. Developments in Rajahmundry and in the general care of the sick hark back to the achievements of the women with whom Miss Fahs was associated. The accompanying picture is that of a Brahmin woman, Rani Rao Garu, who came to the hospital for treatment. She is the wife of Rajah M. Bhujanga Rao Bahadur. The Rajah gave the Hospital Inn. There Brahmins can stay while relatives are under treatment. Also significant of the progress is the presence of Dr. Paru, who came to help in the hospital and is now at work on the other side of the peninsula in a hospital of her own. It is all a wonderful story of the power of Christian love and of the hope enkindled by the Christian message and of the fruits of divine grace.

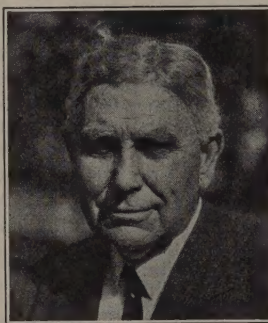
Miss Fahs celebrated her eightieth birthday on the eleventh of last December. She is in excellent health and remarked to the interviewer, "I am eighty years old and do not want one day of this time back. I want the future." She resides at the National Home for the Aged, Washington, D. C.

OUR CHURCH DEFICIT

Dr. J. W. Kapp Rebukes Church for Permitting It

THE REPORT of the treasurer of the United Lutheran Church tells us that we gave forty-six per cent of the amount apportioned to carry on the work of the church. In other words we had a deficit of fifty-four per cent of the amount the Savannah convention said was necessary for our work.

Of course that limited every board and committee in the work assigned to them. The church through the delegates at that convention said to the boards, "We expect you to do one entire dollar's worth of service in the work we are committing to you." But when we gave that board only forty-six cents instead of the dollar it could not be done. That board should have done the dollar's worth of service. The opportunity was there, the call for the service was heard, the board was eager to do the work, but with forty-six cents it just could not be done. The Holy Spirit opened the field, pointed out to us what He wanted done, but though we heard His call and saw the task, we would not do it. Why did we fail Him? He would have given us glorious results if we had followed His leadership. Why did we say no to Him? Was it because the task was too great? No, the church said this is clearly the work He has given us, we have the ability to do it and the church spoke as the voice of the Holy Spirit.



DR. J. W. KAPP

Is the Amount Too Much?

Was the sum asked too great? Was it impossible to lay it before God? Who dare say that in view of our expenditures for luxuries, for pleasure, "to keep up with the Joneses," for personal adornment, for personal whims? Who made any self denial or sacrifice in his giving? though both of these are required in the Gospels.

Was it lack of knowledge of the field of the need? We may grant that it was partly that, but by no means the chief cause of our failure. For years we have been giving information through the church papers, tracts, addresses, conferences, resolutions, and the result has been almost nil. Compare the giving for the biennium for 1924-1926, which was

seventy per cent, with that of 1934-1936. Evidently we will not be led to accept the work the Holy Spirit has given us by reading and hearing addresses. These ten years of intensive effort to give information show that you can never lead a man to accept the teaching of stewardship by an intellectual process alone. Convince a man that stewardship is right, the teachings of the Bible, make him say yes to your argument but, "convince a man against his will and he is of the same opinion still."

Disobedient

The trouble is we are not in hearty accord with the Holy Spirit. We do not understand that the call is the voice of the Lord. We think it is the call of a board, a synod or of the local church. Sometimes it is even called a tax. Think of accusing the Almighty God, the Giver, of taxing us! David McConaughy has said, "It requires nothing else, however, than the omnipotent power of the Holy Spirit to overcome the deadly gravitation of covetousness to put these principles of stewardship into practice." The difficulty lies in the lack of vital godliness. The Word, Christ is not real. We think not at all that we are dealing with Him, it is only an organization. Christ must become dominant with us. Our relation to Him living, vital. Our obedience hearty, joyful, actuated by our passionate love for Him. Our experience of our salvation, a reality. Our faith in Him leading to enthusiastic, whole-hearted co-operation with Him. It is to bring that about, we must preach and pray.

We have tried every other way. We have devised many unique methods. We have told the church we are missing golden opportunities, fields that earnestly beckon us. We have rebuked delinquents. We have passed fiery resolutions unanimously, but all to no avail. Our record stands at forty-six per cent. When Christ is enthroned in our hearts, our lives, as supreme and His leadership becomes as real to us as it was to Peter and John and Paul, then we will gladly put upon His altar 100 per cent.

IN THE WORLD'S EYE

Julius F. Seebach, Philadelphia, Pa., "Paragraphs"
Men, Movements, and Occasions About
Which People Read

Santa Claus Is in the News Again. Some school teachers in Michigan City, Ind., ventured to tell their primary pupils, "There is no Santa Claus," and the children went home weeping. Came the storm and the gnashing of teeth from some of the parents that anyone should dare to deny this fond fiction; though some, like the head of the local Parent-Teachers' Association, supported the action of the teachers. However, no one is reported to have suggested that the real significance of Christmas lies in the birth of Christ, and that the real impetus to joy and giving came from God's loving gift to men. But there was no doubt or dissension about Santa Claus in Berlin. There the "Weihnachtsmann" (colloquially the Christmas man) appeared recently in North Berlin, white-bearded, red-suited, thoroughly transformed into a Nazi, his staff crowned with a gilt swastika instead of the traditional shepherd's crook, and explained to the gathering crowds, "I was much disturbed in former years because bad Marxists attacked me. But then the dear Lord sent us the Fuehrer (Adolf Hitler), and everything was changed." Later, in the poor section of Berlin, Santa gave each child, beside a small food package, a copy of the new picture book published by Streicher, the Jew baiter, which shows how terribly wicked the Jews are. And again, among all the confused thoughts imposed upon men's minds, there was no place for Jesus, born into the flesh a Jew, whose birthday alone gives the Christmas festival any worthy meaning.

Mexico's Christmas Began on December 12 with the usual pilgrimage to the shrine of Our Lady of Guadalupe. The reported manifestation of this favorite national saint goes back to the earliest days of the Spanish Conquest by Cortez, when the Virgin Mary is credited with having appeared to the Aztec, Quauhtlatohua, shortly after his conversion. Due to this carefully cultivated legend every good Mexican Catholic strives to visit the shrine at least once a year, if possible, on her Feast Day. On December 16 "Las Posadas" (the inns) is staged by many groups composed of nine families. Nightly, for nine days till Christmas, a couple representing Joseph and Mary approach nine homes in succession, seeking shelter; but they are refused entrance until the ninth night, Christmas Eve. Then, the drama having been completed, the merriment and feasting begin, to continue for days.

The Communists Were the Bloated Plutocrats in the recent election, if one is to judge from the percentage of the money spent for individual votes. According to the campaign expenditure reports just issued the Communists spent \$2.02 for each vote cast for Browder; the Republicans forty-five cents for Landon; the Democrats twelve and one-half cents for Roosevelt; the Socialists eleven cents for Thomas. A considerable part of each party's contribution was spent on radio broadcasting. If, however, the plan recently adopted by the Brazilians were applied in our elections, the percentage of expense in getting out the vote would be considerably reduced. Those who fail to vote in the state of Minas Geraes, Brazil, are heavily fined under the "vote slackers" section of the new electoral laws adopted last year. There were over 1,000,000 who did not vote in Brazil's last election. It can be taken for granted that the number of slackers will be much smaller the next time.

While the Nation Tightened its Belt a few holes, the Hitler Youth groups were given the chance to perform the scout's daily good deed. The week before Christmas 3,000,000 German homes received a gayly colored carton, containing por-

tions of sausage, canned herring, coffee, cheese, cookies, sugar, canned milk and canned vegetables. Enclosed was a card bearing the picture of Hitler, and inscribed "German Christmas, 1936—Der Fuehrer Thinks of You." These packages were delivered by the Nazi boys and girls to pensioners, disabled war veterans and those on relief rolls. In the meantime the rest of the nation will tighten their belts a few more holes, while they wait for the 1,000,000 bushels of wheat that the Nazi government wants to import as soon as it can arrange for the money. And while they wait, they will doubtless think of Commissar Goering's watchword in November, "Guns instead of butter"—but men do not eat guns; guns eat men.

"The Most Christian State" of Austria recently staged a rally of the Austrian Fatherland Front to prove the blessings of a "truly Christian" dictatorship. Christ was there, a huge image on a towering cross, to sponsor the meeting, and to be known as "patriot number one." A crowd of 300,000—from all walks of life, but chiefly workmen—were gathered on the "Place of Mars," usually an army drill field, to listen to Von Schuschnigg, their devout dictator, according to orders. To be absent meant they "would have to suffer the consequences"; so each wore a little flag on his breast—"bread and butter flags," they called them—and they were anxious to be counted, for absence meant the loss of a job and even worse. After High Mass, and the bishop's appeal to God to bless Austria's most Christian dictatorship and to smite its enemies, the most Christian dictator told the workmen to leave their cares with him and they would get what they deserved. The message was received in profound silence, broken only by the crash of arms and the roar of artillery. Christ on the cross was in His original setting, surrounded by soldiers. In their silence the workmen thought of their rights which had been taken away, the freedom of thought, speech and action which had once been theirs. It is not hard to imagine what Christ would think of that which His towering, threatening image was made to sponsor. The pity and the tragedy lie in what the cowed and sullen crowd must have been thinking of Christ; they wouldn't understand that He was being crucified again.

"Coming Events Cast Their Shadows Before." This time it is in hats. The Museum of Science and Industry at Chicago is displaying the excellence of a new machine for spraying metal on fabric, which will, in a few minutes, turn your stiff hat into a trench helmet, a promising defense against the threatening terrors of aerial warfare. The suggestion has been made that "Chicago being what it is, the machine may be useful for making bullet-proof vests." But why not be progressive and completely logical, and have all our clothing similarly treated, so that we may strut around like the knights of old? There's nothing like being prepared for a terror that need not exist.

Bishop McAuliffe, of Hartford, Considers the present hazards of the highways serious enough to justify the sending of a pastoral letter to all the faithful Catholics in Connecticut. This was recently read in the Catholic churches of the state, urging the individual co-operation of the faithful for safety on the highways, and the reduction of the constantly mounting death toll. Now Barney Oldfield, dean of automobile racers, had already laid down a practical rule by which this purpose might be achieved. To calculate the number of feet needed in which a car could be stopped at any given speed, the driver should add one-tenth of the number of miles at which the car is traveling, and multiply by three. For a speed of fifty miles an hour, work it out this way—50+5=55; 55×3=165 feet needed to stop the car. There is another homely rule for the prevention of accidents. When driving, keep your eye on the fellow in the car behind the one ahead of you.

TO THE MIND OF TODAY

In His "Preaching Mission Sermon" the Rev. Paul H. Krauss, D.D., Fort Wayne, Ind.,
Indicates Ideas That Now Need Preaching

I. Religion as the interpretation of life.

1. Attained by (a) reason (b) revelation (c) and experience.
2. Faith as a rational instrument of knowledge.
(a) not the servant but the superior of reason.
3. The logical necessity for faith in a world of infinities.
4. Faith as essential for a normal life and health.

II. Religion as the mediation of a superhuman power—God.

- (a) reasonable (b) revealed (c) experienced.
1. God—a great God, of anger, of holiness, of love.
2. The meaning of the Trinity.

III. Man's need of deliverance from sin. Sin a reality.

IV. Christ, revelation of God, unique, exclusive, Prophet Priest and King, with special emphasis upon

1. The significance of the Cross.
2. The meaning of atonement.
3. The Cross and suffering.
4. The Cross and salvation.

V. Prayer and the techniques for laying hold upon the supernatural power.

VI. The Sacraments. The visible sign of invisible gifts, genuinely mediating God to man.

VII. The Church.

1. The Body of Christ, the extension of the Incarnation, an instrument of revelation.

We need to magnify especially the significance of the church in the preaching of today. It is the Body of Christ and the Extension of the Incarnation. It is the continuing institution through which Christ functions and by which the Word and Sacraments are administered. We have been too much obsessed in Protestantism particularly, with that individualism whose other name is egotism and whose resultant is anarchy. The revelation of God in Christ works through a visible institution. **No one can permanently be a Christian outside of that institution.** The average Protestant thinks that his liberty consists in doing as he pleases. We need to preach to this foolishly individualistic mind of our day that unless we please to do what we ought to do, that is to say, unless we get in line with the universe, it is going to go hard with us.

These are the special emphases that are necessary to give the church and preaching today the sturdy framework of bone, inside which the beating heart of Christ can function. Modern Christianity tends too much to sentimentalism, but sentiment without intelligence and will is futile. We need the framework of a great creed and a backbone in our religious organization today. Dr. Harry Emerson Fosdick never said anything wiser, and he said many wise things, than when he said, "We have heard much about giving one's heart to God. It's about time we give our heads to God."

Shoved Aside by Science

How shall this message of a holy, loving God, of the Grace of a Divine Christ, of the power of effective Word and Sacraments, be made more effective in the life of our times? Why has it not succeeded better than it has? To answer the second question first, it has not succeeded better than it has in the last fifty years because it has been unusually

tested by the striking materialistic advance. Scientific materialism has been so productive and contributed so much to man's stomach, to his physical well-being, that the voice of the ideal has been dimmed. Now is the time, however, when man is beginning to realize the limitation of materialism. But how can preaching be made effective? In two ways, it seems to me. First, by having more faith in the power of ideas. Secondly, having more faith in the ideas themselves.

1. Do we as preachers, have a sufficiently intelligent faith in the importance of ideas and the value of words? Victor Hugo once said, "There is nothing so powerful in all the world than an idea whose time has arrived." The advertising world can teach us preachers lessons in the power of ideas and of words. They believe in their goods and they everlastingly reiterate their values with messianic fervor. How much more, in an infinitely better cause than tires and toothpaste, should zeal consume us and passion fire us in proclaiming the reality of God, His Grace and Love to men. Therefore, let us preach. "As a dying man to dying men?" No! I do not like that idea to describe preaching. Let us preach as men filled with a conviction of deathless life, possessed of a faith that brings peace and radiance, eager to impart it to the confused and baffled souls of men and women about us.
2. Our preaching will be more effective when we ourselves get more faith in the ideas we preach. I think that here is the weakest point in the situation. We ourselves have been intimidated. Preaching is sometimes criticized as a series of affirmations. And sometimes we are impressed with that sort of wisecrack. Of course it is. Is there anything wrong in that? Affirmation is registering conviction. As a matter of fact, that is exactly what we need. Men want certainty today. As Gilbert Chesterton said, "We have been asking all the questions there are. Now it is about time we get some answers." This uncertain age wants to hear the voice that will cry, "Thus saith the Lord."

As Sir Michael Sadler of Oxford says, "The young are eager and hungry—for faith, for work, for a leader whom they can trust and follow without question. They are not interested in liberty of thought. They want an ideal into whose service they can fling themselves." We have had too much solicitous concern about what youth is thinking and not enough concern about what youth ought to think. We have developed a cult of youth, in which we have dreamed that by getting young people of immature and oftentimes callow and untrained minds together, by pooling their ignorances we shall get some new and startling wisdom. I am convinced that youth would be very grateful to know what the certainties and proven convictions of our own faith are. We have been weak because our own faith has been uncertain. In many quarters of modern liberal Christianity too many men have been preaching, in the striking phrase of Hugh Black, "Christ crucified as it were, for the sins of the world so to speak." Now, "If the trumpet give an uncertain sound, who shall prepare himself for the battle?" The weakness of the church today is due to the fact that we have been engaged in the belittling business of trying to find the least common denominator of a definition for the nature of Christ. We have compromised with the high convictions that Jesus is the

"express image of the Godhead bodily" still reigning; that the Cross is the only way of salvation, and His Spirit the only power which can win eternal victory.

If power has been lost, it is lost because the church has lost Christ. If the church, in any of its parts, no longer speaks with authority, it is because we no longer believe in the source of authority. Preaching under such conditions has become, not the proclamation of a great salvation, but an unconvincing explanation and too often, an apology. What can be expected of a ministry-commissioned as ambassadors of the Risen Christ, which at the behest of "scientific thought" is little by little giving up the supernatural and miraculous elements in religion, which has taken the angels out of the sky at Christmas, and rolling back the rock against the empty tomb 'till we are constrained to cry with Mary, "They have taken away my Lord and I know not where they have laid Him." The leadership of the church has been intimidated and over-awed by the dogmatism of materialistic science and the encyclicals of young men studying for Ph.D's. in universities. The ambassadors of Jesus, the King of kings and Lord of lords, overly impressed with the cleverness of physical science, have attempted to accommodate the Gospel, the supernatural and wonder-working and miraculous Gospel of God, in terms satisfactory to the chemistry and physics laboratories! As though God, not made with hands, is to be interpreted in terms of kilowatts, micro-meter calipers and reactions in a test tube! How often have we seen ministers, divinely commissioned to proclaim a philosophy of faith which transcends reason, "scurrying in precipitate and breathless embarrassment, to bring the interpretation of religion into conformity with the latest conclusions of secular thought."

May God forgive the modern church for having sold out the intelligent convictions of a great faith, every part of which fitted, for the pottage of the approval of those high priests of materialistic science who think that ultimate wisdom can be precipitated in a test tube. "They parted His raiment among them and for his vesture they did cast lots, and the robe was without seam, woven from the top throughout." The insignia on the shield of the modern liberal church has ceased to be a lamb slain from the foundation of the world and instead has become, as Dr. Henry Van Dyke suggested, "Three interrogation points rampant under two bishops dormant."

Doctrines Called For

So, if we are to preach to the mind of today, we shall have to have some stuff of conviction to preach. We shall have to believe something, and to believe something magnificent and miraculous, "Glad tidings of great joy which shall be to all people." It ought to be easy in a world as magnificent and miraculous, with a revelation as wondrous, as ours. The time has come for aggressive preaching of doctrines. We have been on the defensive long enough. We have been patronized by intellectual presumption long enough. The time has come to take the sword of the Spirit and to proclaim warfare upon the materialism, the newspaper dogmatism, the sentimentalism of our times. We have a great God and a great Gospel. The insights of religion are higher and wiser than those of any secular science, and the revelation of God is supreme. The ministry will then recapture its place of influence in modern society. We must take to ourselves the dignity of a flaming confidence and a proud joy in our message. We proclaim the good news of salvation from a great God, through Christ Jesus. We alone can interpret life to a bewildered generation. By the "foolishness of preaching" we can save this modern world for the greatest advance towards the Kingdom of God, in history. We need

to preach the Nicene Creed to this baffled generation. We need to preach the Grace of the Lord Jesus Christ, and the Communion of the Holy Ghost, and the Love of God. This is "old stuff"? Yes, and goodness and truth and beauty are "old stuff," the laughter of little children, the pageantry of the seasons, the power of love, and the lift of the heart to the glory of service are "old stuff." They are as old and as new, as real and as true, as God. They are real. It is the reality of God that men want. The modern mind and this modern world want a shrine, want something that they can worship, want a center of reference, want an ultimate authority, want to get home from their wanderings, out of the far lands of speculation, out of despair and sorrow and sin and death, back home to a God Who comforts and saves. It is the Cross that does that. You all know that old hymn, "The Way of the Cross Leads Home."

"I must needs go home by the way of the cross,
There's no other way but this,
I shall ne'er get sight of the gates of light,
If the way of the cross I miss.

Chorus: The way of the cross leads home,
The way of the cross leads home,
It is sweet to know as I onward go,
The way of the cross leads home.

I must needs go on, in that blood-stained way,
The path that the Saviour trod,
If I ever climb to the heights sublime,
Where the soul is at home with God."

Our generation dodges the Cross. It doesn't understand. It wants to "get things easily or for nothing," but that isn't the program of God for men. When we put the Cross with all its theological implications, simply but insistently, at the center of our message, when we can set Christ crucified at the heart of all our thinking, we shall find the power of God working wonders upon the mind of modern man, and His Kingdom coming with amazing swiftness. This is a great time in which to preach the Gospel. It isn't sociological or political remedies we want, it isn't Communistic, or Fascistic or Capitalistic programs, it is subscription by faith to an Absolute and Supernatural Revelation, it is the knowledge of and faith in the God of Jesus Christ, by which the world will be saved.

SOFT-SHOULDER STEWARDSHIP

EVERY ALERT motorist is keen to the meaning of the travel sign, "Soft Shoulders," that he meets with such frequency along the country's highways. I knew one motorist who failed to see such a sign on a dark, stormy night last summer, and, in a twinkling, found himself ditched to the chassis for his failure. That is exactly what "soft shoulders" will do, unless they are avoided,—or removed. They look for all the world like trustworthy parts of the highway, *until you put traffic on them*. Then they yield treacherously, and endanger life, limb and property.

There is such a thing as "Soft-shoulder Stewardship." It is made up of members of the Church of Christ who "appear" to be integral parts of the church,—*until you put traffic on them*. Then, as sure as you are born, they will fail you, bog you, ditch you. You just can't rely on them to carry the *financial* load. They want to be looked upon as part and parcel of the King's Highway—and they get away with it just as long as they are not called upon to bear a normally expected amount of the church's support. Blessed and safer is the parish, or the synod, that has "Soft Shoulder" signs at the *proper* places along the highway.

—Stewardship Columnist.

IN SEARCH OF INFORMATION

By Way of Inquiries About the Church Year Raymond Etan Introduces
Dr. H. H. Sipes, Missionary

WHEN RAYMOND ETAN arrived at the home of his friends, he found them examining a copy of the Year Book of the United Lutheran Church in America for 1937. It was not so much the dates that had attracted attention. January 1 is Friday and the beginning of 1937 in any English calendar. Of course Christmas is also Christmas, and it requires no abstruse mathematics to figure out that when the twenty-fifth of December falls on Friday the third of January is the second Sunday thereafter. What aroused inquiry was the word "Epiphany." How did January 6 come into the possession of that title? More at length than is permissible and necessary in this article, Mr. Etan explained the superior emphasis placed upon the divinity of our Lord by the early church and the consequent placing of His manifestation of God in the foreground. For this manifestation our English language has taken a word almost directly from the Greek. Epiphany means *manifestation*.

"But why the sixth of January?" someone asked. The selection of the date is not clearly explained to us. We know that it was used in the greater portion of the Christian Church prior to the year A. D. 325. We know that the Armenians still retain it as the date of their Christmas. Church history also informs us that it became connected with the baptism of our Lord and still has that relationship in some of the Eastern churches. When, however, the Western church saw the necessity of giving prominence to the human nature of our Lord, that is, to His incarnation, December 25 and the Feast of the Nativity came into the calendar of the church. January 6 was not erased from the list of church festivals, but it became connected with the visit of the Wise Men. The reasoning is not at all abstruse. The manifestation of Christ to the Gentiles, the Wise Men representative of the first Gentiles, the extension of Christianity from the Jews to the whole world accomplished by the missions to the Gentiles, and finally the hook-up of the season of Epiphany with the spread of the Gospel throughout the whole world. "Epiphany," said Mr. Etan, "is now devoted by the Lutheran Church to the better understanding and better support of its foreign mission work. With us in the United Lutheran Church this means a half dozen places where our missionaries are at work, and for their management, the Board of Foreign Missions, 18 East Mt. Vernon Place, Baltimore, Md."

Enter Dr. Sipes

Physical fitness, home connections, and contacts with home people have taught those in charge of the church's Foreign Mission Board the wisdom of interrupting the work of men and women sent to foreign fields by furloughs. Other things being equal, the term of service is seven years, the seventh of the period being assigned to a furlough. These furloughs are distributed amongst those who serve in the missions so that the work there is continuous and there are always in America those who have given seven, fourteen and twenty-one years of life abroad. Among those now in America is Dr. Hiram H. Sipes. Raymond Etan introduced him. From now on the reader will include him in the group and in the discussions. Mr. Etan began by saying:

It is our good fortune to have with us at this meeting a member of the Foreign Mission group of the United Lutheran Church who has spent twenty-three years in India. Dr. Sipes went to India as a layman. Later he took the necessary theological preparation for ordination and for the past sixteen years his work has been particularly in the sphere of education in India. He and I met recently, and I

suggested to him that having received some instruction on how to bow in Japanese, I was now eager to acquire the Salaam. He illustrated this characteristic gesture of India and distinguished it from our handshaking. Then he went on to explain, laughingly, that people who are accustomed to our American fashion occasionally find themselves very much embarrassed east of Suez. In America one drives with his right hand and salutes with his left. This the polite Hindu would never do, because in India that member of the body is used to indicate unclean things and thoughts. Incidental to this explanation was his remark that the Hindu people are not terribly impressed by the wisdom and virtues of us Westerners, whether we are English or American. Of the Britons they are reported to think that they are a nation of shopkeepers and exploiters.

Contrasts in Scenery

When Dr. Sipes made his first visit to India he took the steamer which lands its passengers at Colombo in the Island of Ceylon. It is this island that is identified with the famous missionary hymn, "Where Every Prospect Pleases and Only Man Is Vile."

Said Dr. Sipes, "Colombo, the port of Ceylon, is indeed the paradise of that portion of the globe. It is the cleanest city in the East, and this characteristic, coupled with its beautiful tropical scenery and impressive buildings, makes a deep and pleasing impression upon tourist or missionary when he first sees them. One crosses from the island to the mainland in order to take the train which in the course of thirty-six hours will land him at Rajahmundry. The first impressions of that journey, so far as the natural scenery is concerned, are disappointing. The vegetation of Southern India is sparse and the mountain range that extends throughout the peninsula from north to south appears in that part of the country more like a pile of great rocks than anything else. But what the views lack in foliage they make up in folk. There are swarms of people everywhere. Whenever the train stopped they appeared in multitudes,—people with nothing else to do than watch the train arrive,—beggars, fakirs, a cross section of the crowded population of this ancient country, barring perhaps the highest classes."

Of course the word "fakir" attracts attention. Dr. Sipes explained that a fakir in his native haunt, which is India, is pretty accurately what the American significance of the word would lead one to expect. Fakiring is a racket any place, one learns, and not too highly developed in India. Dr. Sipes said that he had never seen a trick in India which could compare in skill or mystery with what well-developed vaudeville performers used to do on the Keith circuit.

Then also there are the yogi. A yogi is a practitioner of some kind of physical-spiritual exercise. He is engaged in acquiring merit through some sort of painfully penitential exercise. It may be fasting, or letting his finger nails grow long, or avoiding the use of water. There was in Rajahmundry for a number of years when Dr. Sipes arrived there a yogi who could be found day after day under a banyan tree in the village, a mat and umbrella his only property. He would take a posture of contemplation, his eyes fixed on his navel, for example, and maintain that posture regardless of noise or jostlings of the crowd. "Dead to the world," would probably be a good American expression for his state of mind. "He might explain that his manner of living would provide his chance of being born in a higher scale in his next incarnation and he would not become a louse because of irreligious habits."

At this point the question of caste came into the conversation and Dr. Sipes was invited to tell something of the origin of this curious social set-up of India. It was learned that the system is not native to that country. Some three or four thousand years ago there was a migration from Central Asia southward by a people who gave themselves a title whence we get the word "Aryans." There are recently discovered evidences of their entrance through the passes of the Himalaya Mountains, relics and pottery similar to those characteristic of the civilizations of ancient Babylon. They were evidently a more powerful people than those whom they found in India. They were able to displace them and to impose upon them their authority, thus becoming a ruling class in India.

The most notable results of their entrance into the peninsula were the Sanskrit language, the sacred books known as the Vedas, and a caste system in which these newcomers were the high caste people. The Hinduism of today is a development of that cult imported several millenniums ago.

Not Reasons but Results

"Has it maintained its strength?" was the query put to Dr. Sipes. He answered, "Well, that depends on one's point of view. The Hindu will tell you that this social system which is found in his country is the one best adapted to the desires and conditions of the people who accept it. They do not look upon religion from the same angles that the Christian revelation has taught us to use for our evaluation of faith. They even go so far as to intimate that our Christian religion rests on self-seeking. We are always trying to get to a place or a plane where we can have more, maybe better, standards of daily life. It has always the motivation of an inheritance of a blessed immortality. Hinduism does not concern itself with the constant and never-ceasing importance of uplift. The divisions of society, whatever may have been the original reasons for their establishment, are now deemed firmly established, and until recently have been accepted with submission, if not with satisfaction."

"Does the Hindu feel that Western influences have benefited him?" was another question. To this Dr. Sipes made a reply that was conditional. Said he, "Of course the improvements in transportation, sanitation, and commerce that have followed in the train of Western occupation of India are recognized as beneficial. Nevertheless they still are attached to aliens. Hinduism is race conscious at this time and is restless so far as government is concerned. In the matter of religion the most interesting change that we missionaries observe is the growing respect for Christianity and the conviction that it contains a power not to be found in Hinduism of any form." "Is it by reasoning that this conviction has been obtained?" Dr. Sipes was asked. He said, "No. One does not have great success by arguing with an intelligent Hindu. He is likely to be himself a past master of arguments. What he cannot meet successfully is the effect of Christianity upon the outcastes of his country. He has seen these people under the influence of the Gospel changed from the lowest depths of social degradation into valuable members of society. What his religion has not done and cannot do he finds accomplished by the missions. He has, in short, that argument which our Lord declared would be the great reason: 'By their fruits ye shall know them.'"

FRONT SEATS BEST

Pastor Charles L. Venable, Chicago, Draws Conclusions from Experience

DURING THE SESSIONS of the National Preaching Mission in Chicago I made an experiment. I made it my business to sit in the front row at all the sessions which I attended and I made mental note of some of the advantages which accrued to me. There were many.

In the first place, I kept out of the crowd. I always found a comfortable place, not only for myself but a place to deposit my overcoat. If you dislike as much as I do to nurse your coat on your knees, or to see people sitting with their coats on, you will have a quick response for this comfort. I found that there was always a place for my coat at hand in the front row.

In the second place, I found that I got a lot out of the addresses that nine-tenths of those present had to lose. I could watch the lights and shadows of expression pass over the speaker's countenance and feel an intangible something communicated which others could not know. It occurred to me that this is more important today when the movies have accustomed us to that very thing. By means of their close-ups and screen enlargement, we are accustomed to watch the subtle play of emotion in faces and we cannot afford to lose it elsewhere without consciously or unconsciously being made aware of a loss. I learned perhaps a half-dozen personal, intimate facts which I shall treasure for all time to come, not to mention the amusing one, perhaps parabolic, that the box on which the microphone sat through which Dr. E. Stanley Jones spoke to the laymen of Chicago was labeled Haig and Haig, with the label marked out with a big X.

Then, too, I had reason to believe that I was helping the speaker. Most people complain of the acoustics of churches. Why wouldn't they be bad? We put the speaker at one end of the room and the people at another, and create a perfect sound pocket in between. People are transmitters. People destroy that pocket. They not only transmit God's Word by telling it to others but by hearing it before others. This is merely a mechanical phenomenon, a principle of acoustics. It does not include the emotional transmissions which occur among the members of a company.

The chief seats in the synagogue, which Jesus condemned people for seeking, were not in the front in relation to the speaker. They were in the back, for the speaker stood in the center of the synagogue. Anyway, Jesus condemned them for wanting to be seen in them; not for wanting to hear in them. The chief seats in the modern synagogue are in the back, as anybody knows. See how the humble people gravitate to the front to hang on God's Word, and the self-conscious ones grab off the back seats. The rear seats nearly always contain a lot of young people, and young people are notoriously self-conscious. Shakespeare says, "Methinks the lady protests too much." Methinks that the back or middle-sitters protest their self-effacement too much. If we were really thinking about God, and not ourselves, where would we go?

Don't be seen in the back of the church. Those are the places to be seen of men. In the front is a grand place to see God. Blessed are they that sit in the front seats.

—United Wicker Parker.

DAWN WILL BREAK

By William C. Conradi, Canon City, Colo.

THE EVENING shadows darken into night,
A lone bird flutters home in sudden fright,
But I, serene, lie down to pleasant sleep
For well the Master Shepherd will His vigil keep.
I do not fear the shadows and the dark,
I know my eyes another dawn will mark
If not upon this lowly planet's scene,
Another dawn I'll view with sight more keen.
'Twill be within a realm I've longed to see
Where One I know will bid me welcome be;
Then I will marvel at the beauty of His face
And loiter slowly through His garden place
To linger by each bit of loveliness
And feel it wears the touch of His caress.

THERE WERE WINGS OVER BETHLEHEM

By R. E. Dozer, St. John's Church, Pittsburgh, Pa.

IN SOME WAYS Bethlehem wasn't so unlike your town is today, that night Christ was born.

They were coming out of a depression too. Crowds flocked through its long-time deserted streets. Money was clinking into the cash-registers as the travelers bargained and bought. The shop-keepers, who in leaner days had lounged idly at their doors, were briskly busy over the counters now. And men talked about taxes, and the laws Cæsar was passing, and the direction governmental policies might be tending, and the Utopia out there on the horizon somewhere which they sincerely hoped would one day at last arrive.

But that night Christ was born in Bethlehem, and most of them never knew anything about it. A Child crept into a stable behind the inn with the future in its face,—a Child who would change everything,—and the next day men talked about taxes, and the laws Cæsar was passing, and the direction governmental policies might be tending, and the Utopia out there on the horizon somewhere which they sincerely hoped would one day at last arrive, nothing more. There had been wings over Bethlehem. Angels had passed that way with a promise and a song. Shepherd folk had seen visions and three men in the distant east were moving Bethlehemward in the wake of a star. A little Child lay sleeping, and tomorrow would be cut from yesterday even as the past is cut from the present by the God Who "quit the glorious dwelling" and came "to field and manger, no more" to be "a Stranger." Tomorrow the spires of Utopia, glimmering on the far-off rim of the world of hope, would begin to assume the shape of reality,—God's Utopia, coming true as a Kingdom among men. Tomorrow a greater than Cæsar would rule the earth, and from another throne on another Hill.

Tomorrow tyrannies would begin retreat under the gaze of a Young Man's eyes. Tomorrow a halo would be placed on the brow of womanhood, a sanctity given to childhood, and a man, any man, would be of more value than many sparrows. A little Child lay sleeping behind Bethlehem in a manger-bed that night. And tomorrow there would be greater laws than those Rome ever passed, and a new goal for the policies of empires to aim at, and something infinitely grander to live for than the clink of a coin in a cash-register.

It Never Touched Bethlehemites

But the folks of Bethlehem just went on talking about taxes, and business, and politics and profits,—as though nothing had happened.

It hadn't, as far as they were concerned. The tragedy was that something tremendous had passed them by, because they weren't prepared to receive it. And they never realized that they had missed anything. They probably lived and died never discovering that the night God came to Bethlehem a man had to be listening for angel wings or looking for stars, or else miss the portents which pointed to a sleeping Child; that the man whose face turns upward alone receives the miracle.

There are wings over your town and mine this year. The gravest danger confronting you and me is that when God shall pass our way we shall miss Him because we aren't looking or listening for Him. I suspect that when He comes, as the Eternal Child of all the ages, it will not be looking for a stable somewhere, but some heart as an inn, where the angels can sing all over again, and to which shepherds and sages can come once more and see the wonder that is come to pass. For in that soul, if He's received, the mansions of a White Kingdom will at once begin to go up, and a greater

king than Cæsar will assume the throne, and cruel tyrannies will give way before the eyes of another Mastery, and a man will live by vaster laws than those of flesh and greed, and there will be shining ideals and far-flung causes to live for, and down the road which runs to tomorrow and tomorrow another man will have become of more value than many sparrows, for he'll walk with God. No, if I were you I wouldn't be so busy this Christmas that I missed the wings and the star that announced the Christ-Child, not even if it's being busy celebrating Christmas.

GODLESS PROPAGANDA IN RUSSIA

New Constitution No Indication of Lessened Hostility to Religion

THE GODLESS MOVEMENT which is being conducted from Moscow is preparing a new attack against the Christian Church in all the world, even against all religions in general. The climax of these preparations is to be reached in the World Conference of the Godless and Free Thinkers which has been called by the Central Council of the Godless in Moscow, February 9, 1937. The preliminary work is being conducted by a committee of twenty-nine members of which Jaroslawski, the leader of godless propaganda, is the chairman. It is expected that 1,600 representatives from forty-six countries will attend this congress of the godless. The determination with which the conflict is to be undertaken is indicated by the order of business. Moreover it is becoming clear that the godless movement with its headquarters in Moscow is not to be limited to Soviet Russia, but has made the destruction of all religion also in other lands its goal. The organization of a world propaganda against religion is projected; the godless internationale is to be organized more rigidly under the leadership of the Society of the Godless in Soviet Russia. For the effective execution of these new projects which are being outlined an international propaganda fund against religion is to be founded.

Directly related with the preparations to make a new general attack, it is planned to erect a powerful radio station which shall serve atheistic propaganda exclusively. According to an announcement, this new radio station shall have sufficient power to be heard at the greater distances. Obviously the idea is not only to enlighten the people of different lands, as the Soviet leader contends, but also to give support to certain strategic centers of bolshevistic atheistic propaganda, as for instance in Madrid, Prague, Mexico, India and China and other countries in order to carry on the fight against religion with a unified front. Arrangements have already been made for the provisions of funds, and the construction of the station is to be begun soon. This station which is to be opened next year will send out its messages in many different languages of the world. The Soviet Government has not only recognized the plan but is giving its support.

The determination to destroy the church which lies back of these plans has been given expression by Dimitrow, the Bulgarian communist, and the leader of the Komintern in the preface of a propaganda pamphlet of the godless which has been distributed in an edition of one million in the Soviet Union. Said he, "There is no difference among religions for the class-conscious proletariat, every religion, especially the Christian religions, are the worst enemies of communism and must therefore be completely destroyed. It is not enough in the fight against religion to give illuminating talks or write books, weapons must be used against religions also; for the church is preparing to renew its fight against the Soviet power and also world communism. It is sometimes charged that we have destroyed the churches and monasteries, such charges dare not affect a communist. It

is not a question of a few destroyed churches if the world is to be made communistic. On the ruins of the Old World, communism will build true socialism." Russia offers the best picture of what may be expected if this propaganda is allowed to become a reality. According to a report of the Commissariat of the interior, there were 14,000 churches closed in 1935. Proceedings were taken by the G. P. U. against 3,687 ministers which resulted in the death sentence for twenty-nine of them. A large number of them have been committed to concentration camps in Salowki and in Siberia.

In a certain city on the Volga there are only five churches available for a population of 830,000. A Lutheran church has been closed three years after the death of its pastor, because permission to secure a minister could not be obtained. The tax burdens on ministers and churches are constantly being increased. If the taxes cannot be paid, the church buildings are confiscated. By 1937, according to expert opinion one-sixth of the globe will scarcely have a church that is worthy of the name. Fifty million members of this church have had to sever their relationship with the church because of the pressure of godless propaganda. Twenty-five million school children are to be trained in atheism by the Society of the Godless.—*Dr. R. Boehme in Das Evangelische Deutschland.*

MEMBERS OF THE CHURCH

By J. Frederick Bermon, New Brighton, Pa.

GIVEN THE MAN and the message, the successful church must have members who gladly follow the leadership of the man of God, and under the guidance of the Holy Spirit interpret the message in terms of their every day life. They must not be forgetful hearers, but doers of the Word of God.

What the church needs today more than anything else is not so much leadership, but fellowship. The church is hindered largely in working effectively for the promotion and upbuilding of the kingdom of God, because many in the church who are not qualified aspire to leadership. But all in the church of Christ must be followers. The church after all has but one Leader, Who came not to be served but to serve. His challenge to the church is—"Deny thyself, take up thy cross, and follow Me." Both the man of God who as the head of the local congregation and all the members must of necessity be followers of the Christ; and that means that both pastor and people yield themselves in humble and willing submission to His will and way. It means that both pastor and people accept His gracious and personal invitation—"Come unto Me . . . take My yoke upon you, and learn of Me, for I am meek and lowly in heart."

In worship, in the home, in the school, in business and industry, in politics, in society, and in all forms of recreation members of the church must needs be followers of the Christ. Wherever they come into contact with their fellowmen they are to show forth the Spirit of the Christ with all willingness, confidence, and sincerity. Since members are the light of the world, they are not to hide their light under the bushel of worldly things, but to let it so shine before men that they may see their good works, and so glorify their Father which is in heaven.

Accepting the Christ as their Saviour, conforming their wills by the power of the Spirit in God's Word to the will of God, and following with all loyalty and obedience the leadership of the Son of God, members will first of all be edified, built up in the knowledge, beauty, and power of the truth, and then go forth to enlighten, evangelize, and Christianize the world.

Given the man of God, the message of God's Word, and the members who follow the leadership of Christ in all things, it follows as the day the night, that the church will be successful.

REMARKS ON REMARKABLE TEXTS

By Prof. John W. Horine, Columbia, S. C.

N. B. Use your Bible as you read.

JEREMIAH

IT WAS in the year 626 B. C., about seventy-five years after the death of Isaiah, that the call of God came to the young Jeremiah (1: 4-6). Since 639 B. C. the godly Josiah had been king of Judah. Not only did he reign over the nation but he tried to reform it by cleansing the land of idols and restoring the worship of the true God (II Chron. 34: 3, 4). King and prophet joined hands in the holy enterprise, and to it they were stimulated by the discovery of the Book of the Law (Deuteronomy) in the temple in 621 B. C., five years after Jeremiah's call (II Kings 22: 1-23: 30). Meanwhile the Assyrian Empire was tottering to its fall; the Babylonian Empire was rising to power, and it threatened to engulf the people of Judah. This it did in 586 B. C., when Jerusalem fell. This marked the end of Jeremiah's prophetic career, a period of forty years. He foresaw the captivity which was coming and pronounced it to be God's just judgment upon the idolatrous and immoral nation. Therefore he counseled submission to Babylon and fought the faction which sought alliance with Egypt against the aggressor. By an irony of fate, members of this faction fled to Egypt after the overthrow, and took the prophet with them. There he died. The time and manner of his death are unknown.

The meaning of the name "Jeremiah" is uncertain, but no uncertainty attaches to the man and his message. He was of priestly descent, born at Anathoth, less than three miles northeast of Jerusalem. He was "a child" when Jehovah called him to the prophetic office, perhaps a young man about twenty years of age. He saw the impiety of his people and its impending doom, and he suffered in body at the people's hands when he denounced their irreligion and announced their fate. He was sensitive and shy, despondent and sad, and yet he was possessed of undaunted resolution and rare courage. "From the first moment of his call he was alone in the midst of a hostile world, but, devoted to his duty, he maintained his work to the end; and the promise that he should be a 'brazen wall' made at the time of his call, and renewed later (1: 8; 15: 20) never failed him." One has said that but for Jeremiah "the religion of Jehovah might have perished with His chosen people. It was his mission to save Revelation from the wreck of Israel." He fulfilled it at the frequent risk of his life.

As to the content of his prophetic message, it advanced the unfolding of religious truth in four remarkable ways. (1) Jeremiah was the first Hebrew prophet who proclaimed absolute monotheism, that is, that Jehovah is the one true God, the only God: the gods of the heathen are naught but "vanities"—mere figments of the imagination (10: 15; 14: 22). (2) Jeremiah declared that God was willing to become the God of the nations as well as the God of the Jews—"that he would welcome the repentant heathen to his worship" (16: 17-21). (3) Jeremiah insisted on the inwardness of religion—that religion is not ritual but ethical, not the sacrifices made by hands but the response and outpouring of the pious heart (31: 31-34). (4) Jeremiah asserted the important fact of individual responsibility—the fundamental truth that not the tribe or the nation but the individual is the moral unit (31: 29, 30). This, moreover, was the first step toward personal immortality. Indeed, Jeremiah's prophecy forms the peak of Old Testament prophecy, the watershed or divide which leads down the later years to the advent of the Christ and His Gospel. He stands at the parting of the ways, one hand gesturing the past and the present, the other hand the future. Even Renan said that, before John the Baptist, Jeremiah was the man who contributed most to the foundation of Christianity.

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MYSTICAL UNION

THERE ARE many sides to the Christian religion and therefore many approaches to its central truths and powers. One can expect then that the Christian Church will be valued for different qualities by different believers, and not be described in the same terms by all of its members. In one respect, however, Jesus Himself takes charge. Christian faith that is complete, satisfying and productive of "good works" joins the individual to Him. The relationship is not easily defined. Our Lutheran authorities called it the mystical union of Christ and the believer and bore witness to the fact of it, realizing that individual experience is so largely an element in the situation as to require each person to have an experience of this union and thereby to become aware of its reality.

But there are external signs of its absence from the church and of a return of it to potency in the lives of Christians. Whenever some abstract "ism," such as nationalism, humanitarianism, or organization for its own sake becomes over-emphasized, the balancing leadership traceable to this mystical union disappears. The universal application of the Gospel "to every creature" is lost sight of, or the removal of bodily pain and earthly anxiety becomes the chief objective of believing, or the church encrusts itself in formalism. But soon then a counteracting influence originating unexpectedly in individuals and groups will undertake to "show up" the faults and errors into which the church has drifted. Reformers—at least those who are truly such—usually initiate the movements for which they are esteemed by leading the people back to a sensing of this mystical union.

Sometimes, possibly usually, the reformer is a zealot, an extremist. He is almost certain to be the subject of attack. Doubtless his views are narrowed by the kind of an environment in which he lives. But these critics of the majority, these persons of one idea, these extremists who hammer away at declaring their pet truth and spare no one in their criticisms, get their zeal and courage by constantly entering into the mystical relationships with their Lord.

If the Lutheran Church (or any other group of Christians) desires to learn wherein it is imperfect, let it study the current "inner" movements. For example, the trend toward a more elaborate form of worship is not intentionally formalism but rather the opposite. It is the product of the spiritual experience of persons who in an elaborated ritual, in extended symbolism and by the aid of genuflections, feel

themselves in the presence of their Lord. It is our opinion that the Oxford Group Movement (Buchmanism) grew against indifference to the grace of divine guidance. Many of its exercises are temporary and eventually a weight upon its real power. But that for which both the so-called High Church and the Oxford Group movements strive is a recovery of the sense of divine nearness and guidance.

We suggest that the institution of the Sacraments of Baptism and the Lord's Supper are our Lord's introduction to individualism in the field of the spiritual. The Lord's Supper can never be neglected without increasing the difficulty of living in constant communion with Him. For that reason no strengthening of organization and no inspiration by objectives can make a group powerful while neglectful of the sacraments.

We suggest at this threshold of 1937 the careful study of the personal relationship between Christ and the believer. Maybe the majority of the members of our congregations have lost sight of its possibilities and have become ignorant of its effects. Our pastor startled us lately by demanding, "Do you want to be saved?" Suppose later he asks us, "Are you in mystical union with Jesus Christ?"

IS HEAVEN AN OBJECTIVE?

CHANNING POLLOCK's article in the *North American Review* has been brought within the reach of a large number of average folk through a condensation of it in the *Reader's Digest* for January under the title, "Heaven Doesn't Matter." It is an attractively composed discussion, as one would expect from its writer, with just enough flavor of human independence to make it sound convincing. It contains some sharp comments on people who place great store in this life upon attaining the realms of bliss beyond the grave. A sample of its general tenor is Mr. Pollock's remark, "Some of the most disagreeable persons I know are quite sure of going to heaven." It might be equally interesting to know what some of those persons think of Mr. Pollock, but he neglects giving us their names and addresses.

Now, personally, we often find occasion to think about heaven as revealed to us in the New Testament and we would find ourselves with small care for this life on earth, if it ended in a cemetery. We like to look forward to seeing face to face and knowing as we are known. The majestic imagery of John's visions of the heavenly city as his Revelation describes the eternal abode of the blessed is the most entrancing word picture we have ever met. Besides, there are those who have already joined that glorious company. One of them is our first child: another is a brother whom we lacked the opportunity to know intimately. Then there are parents, relatives and friends: even some heroes, whom we plan to know. It is a great future our Lord promises His children; one well worth living for.

Furthermore, expectations concerning a future life are logical. Mr. Pollock seems not averse to accepting evidences of immortality. Certainly Christian folk deem existence of the soul after the body dies a fact to which both revelation and consciousness testify. Well, it seems quite wise and proper for anyone endowed with such intelligence as even average human beings possess, to believe that the really great future should receive thought. Certainly, the most impressive traditions of mankind deal with hopes of heaven and fears of hell. The greatest music, the best poetry and the finest art rest on spiritual inspiration and expectation. Of course if Mr. Pollock is deriding the occasional caricature of the average person; if it is some eccentric's notion of heaven, then he can say it doesn't matter. But if he means by heaven what Jesus means us to embrace in the word; if it is what the inspired John saw in his visions at Patmos; if it is that of which the scholarly Paul was dreaming when he looked forward to inheriting the reward of his faith, then certainly it matters beyond comparisons.

ACROSS THE DESK

ON THE first page of the *Christian Union Herald* of December 26 appears in stylish stout letters half an inch high "THE SORE THUMB." How such a phrase received front page prominence in a dignified Presbyterian journal aroused our prompt investigation. Reading yielded information that a certain capable layman kept his congregation in nearly constant turmoil by fault-finding. One day this critic ran a thorn into his thumb. It was not much of a wound, but after a few days not only the thumb but the hand became swollen with infection. Medical treatment was required and for a month the man's right hand was useless. He was terribly handicapped. He could not do his work. In fact, he could not even wash his left hand nor comb his hair. In important respects his whole body was put out of commission by a sore thumb.

But the climax was reached when at church the Scripture read was part of I Corinthians 12, in which Paul writes of the congregation, "Now ye are the body of Christ and members in particular." This crippled listener was critical but not stupid. He saw in his carping, interfering, fault-finding conduct with reference to the work of the congregation a resemblance to the trouble caused him as an individual by a member of his body—his sore thumb.

January 6

YESTERDAY was Wednesday, January 6, 1937, in the civil calendar, and in the Church Year, Epiphany. For most of us, it was spent as most Wednesdays are spent. We ate, we worked, we slept, and we met people. If we are so happily situated as to belong to an old-fashioned congregation, we went to mid-week service in the evening and heard an Epiphany sermon. So, taken by and large, it was just another day.

But in fact, while it had the same number of hours and these were in the accustomed proportions of light and darkness, yesterday was a new day. There was never another like it. In fact, the people to whom it came were new people in the sense that they had never been what they were yesterday. First of all, we were each a year older. That meant that we were in possession of more experience than in 1935 or in any previous year. And from the added experiences we have all drawn conclusions. They may be correct conclusions, and thereby we are wiser than at any previous time. One hopes that responses to experience broadened us, gave us enlarged capacity, so that life meant more than ever before to us yesterday when we again faced God's manifestation of Himself in the coming of Jesus Christ. Some people always grow as the years pass. All of us can be larger in mind and soul.

New Church Surroundings

IN ANOTHER SENSE, yesterday was a different Epiphany. To be specific, we of the United Lutheran Church are in the midst of some situations that are not really identical with what surrounded us in 1935. Take, for example, the indebtedness of the Board of Foreign Missions. When W. H. Greever appealed to his fellow Lutherans to enable our Sunday schools to pay that by an Epiphany offering, he put all of us "on a spot." It is a new spot: and our relationships to our Lord will be affected by the manner in which we behave when confronted with that appeal to serve.

In the making also for this year of which January 6 is the initiating festival is some very important planning. In last week's issue of THE LUTHERAN was announced the meeting of President Knubel and seven secretaries of boards in the interest of promoting greater loyalty to Christ, wider visions of His will and more responsiveness to the church's

proclamations of its opportunities to extend His Kingdom. The beginnings of a program of intensive service have been made. They will be extended to completion. The church in convention assembled has authorized, instructed and empowered the drafting of this program and the call upon all the pastors, congregations and members of the United Lutheran Church to get back of it, so that the plan to promote yields advancement. The convention prayed for guidance while considering the proposal to work for deeper piety. When believers agree as concerning something to ask it of God, He promises response to their requests. That puts privilege, obligation and responsibility back of this 1937-38 plan of promotion. We cannot dismiss it as something conventional or indifferent. True, we never had it before; but, true also, we have it now. The church should not ask for what it is unwilling to receive. We feel the need of new grace to meet this new situation of 1937 so far as combined, planned activities for our Lord are concerned.

Sister Lutheran Groups

WE PERSONALLY have found nothing in the official statements from our Commission on Relationships to Other Lutheran Bodies about which to rise up and cheer. Like all the delegates in convention assembled at Savannah, Ga., in 1934, we felt that divine guidance was in evidence when our Committee on Memorials of Synods brought in its report: when this report was unanimously adopted, and when the people gave spontaneous expression to their longings for better Lutheran co-operation by singing, "Praise God from Whom All Blessings Flow." The report of the Commission which was made at the Columbus, Ohio, convention indicated the fact that our sister synods do not as yet see the values of closer relationships that were in the minds of our convention at Savannah two years ago.

There are two approaches to entrance into the combinations of Lutheran groups for which the laity of our church and others express a desire. One of these is via agreements on definitions of certain doctrines and on authority and methods of procedure in discipline. The difficulties of reaching satisfying declarations on the matters about which differences are alleged, lie in the sphere of theology. Therefore our theologians are called upon to reach agreements. Church history testifies to the brilliancy of our masters of doctrine. To them we owe our creeds and the defense of them. But their talents for coming to agreements are less evident than their consciousness of the proneness of the human mind to error: especially the mind of a fellow conferee.

Sometimes we become discouraged. We know that our several groups each claim loyalty to the same tenets of Christianity, claim dependence upon the same Word of God and declare that the proclamation of the pure Gospel and the right administration of the Sacrament of Baptism and of the Sacrament of the Altar produce the church. We ought to find it impossible to keep apart. That we stay divided is due to some person or person's errors. Maybe a joint investigation should be initiated as the forerunner of a consideration of reorganization. It is safe to write about such dreams in 1937, which is not a convention year.

We make the above remarks in comment rather than in criticism. Despite the conviction among us of the United Lutheran Church of the advantages to the Lord's work which would result from better administration of persons and property, we do not desire merely nominal union. If the brethren to whom invitations were sent are not impelled to seek fellowship by something resembling the desire for better serving that inspires us, then negotiations should be side-tracked. The United Lutheran Church in America has neither time nor resources for futile conferences.

THE HOME CIRCLE

By MRS. W. L. HUNTON

"FOR WE HAVE SEEN HIS STAR IN THE EAST, AND ARE COME TO WORSHIP HIM."

How quickly our anticipations of the happy Christmas Day have been fulfilled! Now let the star which showed us the way to the inn at Bethlehem guide us throughout the year, teaching us at all times to come and worship Him.

*Out of the East the Wise Men came,
Not seeking honor, gold or fame,
Not seeking thrones where princes sat,
Nor homes where dwelt aristocrat.
Nevertheless, a King they sought,
Where, o'er a manger, rude and bare,
A star shone out in clear, bright light,
Leading the weary searchers there.
Only a star, but it guided them
To the holy Child of Bethlehem.*

*Only a star—do we try to shine,
Pointing the way to the Christ divine,
Loyal to Him through praise and blame,
Giving our alms in Jesus' name?
Fear not, stand fast; He will understand,
Though scorn and gossip be hurled at you
Ask God's help in each task that comes;
Do as Jesus would have you do.
Be as the star that guided them
To the holy Child of Bethlehem.*

—Ruth White

"WHERE IS HE THAT IS BORN KING?"

WISE MEN of today are asking the question asked by the Wise Men of long ago, "Where is he that is born King?"

While the wise men question and journey far in their search, humanity as a whole stands behind a door, fast-locked and barred, while outside stands the King Himself, saying, "Behold, I stand at the door and knock." They refuse Him entrance to the throne room. They reject His invitation to sit beside Him on His throne.

Two thousand years ago the world was sick, weary of war, bowed down beneath oppression. There came a star in the sky, and Wise Men lifted their faces in hope at the brightness of its appearing. There came a voice in the wilderness, crying, "Make ye ready the way of the Lord, make his paths straight," and a few heeded the message. The kingdom of the Prince of Peace was "at hand."

For a time, multitudes rejoiced. With enthusiasm they spread palms in His path and shouted hosannas. Those closest to Him made their plans to secure places of honor in the palace, and the masses of the people sought to take Him by force and make by force a king who would rule by force, as had kings from time immemorial—and until this day. But He said unto them: "My kingdom is not of this world." "Rulers of the Gentiles lord it

over them, and their great ones exercise authority over them. Not so shall it be among you. . . . Whosoever would be first among you shall be your servant." His close companions could not understand. They marveled. They protested. The mass of the people hooted. They cried, "Not this man, but Barabbas."

So the wise men are still asking, "Where is he that is born king?" And still the King is standing outside a locked door and saying gently, "If any man will open the door, I will come in."

Still the world is sick, weary of war, bowed down beneath oppression. It was a little world then, as men knew it. It is a big world now, and from every corner of it, strange, modern means of communication throb with the same deep longing, the longing for a new king who will rebuke the folly of the rulers of men, overthrow their thrones and establish a throne of his own.

Would we find the King Who alone can bring order out of chaos? We must find that Infinite Personal Spirit Who manifested Himself in the Babe of Bethlehem, the man of Galilee; and we must let Him have access to the throne room of our hearts.

"Only through Me! The clear, high call comes pealing

Above the thunders of the battle plain;
Only through Me can life's red wounds find healing,

Only through Me shall earth have peace again.

Only through Me can come the great awaking;

Wrong cannot right the wrongs that Wrong hath done;

Only through Me, all other gods forsaking,

Can ye attain the heights that must be won."

—Selected.

THIS NEW YEAR Thou givest me,
Lord, I consecrate to Thee,
With all its nights and days;
Fill my hand with service blest,
Fill my heart with holy rest,
Fill my life with praise.

—Frances R. Havergal.

THE MAN FROM MEXICO

By Merritt P. Allen

A New Year's Story

A PREACHER on the Double A ranch was something of a rarity; but that did not prevent this one from being more or less of a joke. The vigorous, red-blooded cow-punchers could not be blamed much for their half-contempt of the Rev. Mr. Haskins, with his slight figure, straw-colored hair, spectacles and bashful ways.

"It's not that any of us have a dislike for religion," Cal Jones, the ranch owner and active boss, explained. "No; we've a wholesome respect for it. If this parson was a man's man, of course his looks wouldn't count; but, as we figure it, he is a common species of bookworm gone and turned pious. He claims to be a Mexican-raised Yankee; but I never saw one of that breed like him. We've nothing against him, in a way; still, we don't like the idea of his laying down the law to us. In this country, you know, a man must have works as well as faith. We want to see what stuff a fellow is made of before we go far to hear him talk."

Mr. Haskins must have known this; any one who had lived in the Texas cow country would. And still he made no attempts to win the ranch hands by man-to-man tactics. This was a grave lack of test; but it was due entirely to his total absorption in his work. To him the tiny, bare school-house where he held meetings was the center of the universe just then. Brimming with zeal, but deficient in natural ability and preparation, he was obliged to labor such long hours over his sermons that he had little time to mix with the men, and, in consequence, his services were attended only by a handful of women and children. The women often went out of pity for the earnest little minister who really worked so hard and accomplished so little, and, though he urged them to bring their men, no men went.

But he had one staunch male friend in Billy, the seven-year-old son of Cal Jones. For some reason the boy had idolized Mr. Haskins from the first. Perhaps his childish sight had gone deeper than that of his elders and discovered the real man. Whatever the reason, Billy, usually arrayed in his little, flaming, red Navajo blanket, which was the pride of his life, was never far from the preacher's heels. His father and the ranch hands, who worshiped the boy, looked unfavorably on this, fearing that the friendship might "soften" him; but, as they could find no positive ill in Haskins, they did not openly object.

Two weeks passed, and still the minister strove unavailingly to stir his pitifully small audiences by his eloquence and fervor. They did turn out for the Christmas



THE STAR OF BETHLEHEM—Burne-Jones

exercises, but more in obedience to tradition than from interest in the little man who officiated. The first day of the new year was clear and hot in that near-tropic country, and at noon, as the hands were lounging in the shade of the bunkhouse, Mr. Haskins approached, two keen, slender fish-spears in one hand, and followed by Billy, still with his scarlet blanket, despite the weather. The preacher paused, and faced the men with embarrassment.

"I wish you would come over to the schoolhouse tonight," he invited. "You may be interested in my New Year's message."

"What you going to talk about?" Cal asked good-naturedly.

"Religion, primarily. But I shall introduce some of my experiences in Mexico."

"How long were you there?"

"Twenty-six years. I was born there."

"What did you do for a living?"

The minister's thin face flushed slightly.

"A little of everything," he said.

Cal eyed him curiously. "You know, Parson," he observed, "you don't act like the Mexican Yankees I've seen."

Haskins faced him squarely. "I know what you mean," he said quietly. "I am queer. You think there is a yellow streak in me."

Cal was slightly taken aback. "Well, now," he drawled, "I wouldn't say that unless I could prove it."

"But you think it," Haskins insisted, without anger. "I don't blame you. I am—somehow I am not your kind. I am not a mixer. Perhaps it is from lack of courage. You think so, at least."

"I admit," Cal said frankly, "that I wouldn't pick you for a fighting partner."

The little man smiled. "Of course not," he said. "I would not expect you to." He laid a hand on Billy's shoulder. "Come on, son, and we will see if we can find a fish or two."

(To be continued.)

ON THE WOLF TRAIL

By Lee Willenborg

(Continued from last week)

THREE TIMES within the next four days Joe Wilson found fresh-killed game within a stone's throw of his lonely cabin. Joe was a woodsman with imagination and a cunning to match the beasts who were his neighbors. But he was not a killer. He could have shot the wolf easily the night of the porcupine incident. His hunt that night was begun because of a surly wolvenine that had killed most of his chickens and defied his traps. The things that had restrained him were curiosity and a certain whimsical strain of mercy. He guessed the presence of wolf puppies, and a sudden desire to take a pair of them had possessed him. For a long time he pondered over this new development. Why should this wolf leave game in his dooryard? There was no doubt as to the donor of these gifts; his footprints were unmistakable.

"There's a streak of dog in him," Joe said at last, "way back, mebbe; but it's there." And the desire to own a pair of these wolf whelps grew stronger.

"With as smart a daddy as he is," he ruminated, "they'd be bound to be clever. An' I'm going to catch a pair of 'em, sure as my name is Joe Wilson. That old wolf left those rabbits an' partridges as a kind of peace offerin'. Smart; yes sir, mighty smart!"

Very deliberately Joe made his preparations for the theft of the wolf puppies. There was no hurry; any time before they were weaned would be satisfactory. A few weeks on corn meal gruel, then meat scraps. That part of it was simple enough. The knotty problem was the actual stealing into the den. It was not a part of his plan to enter the den while either parent was at home; the risk involved in such a procedure was too great. Furthermore, he had no desire to kill the parent wolves. The litter, he assumed, was at least five; a taking off of the old wolves would simply mean the death of the remaining whelps from exposure and starvation.

Another angle was troublesome. The mother wolf would miss the stolen pair of course; but the remaining whelps would absorb her time. Joe figured that as a minor hardship. To lie in wait in some sheltered spot until the parents started on their nightly hunt, a quick dash into the den, the snatching of the strongest two of the cubs, then a speedy retreat to his cabin were the details of his plan. Craftily Joe kept far away from the wolf's den, hoping to lull the old male into a sense of security. But man-made plans, of course, do not always carry to fruition, either in the wilderness or elsewhere.

At about this time an old lumber scaler—which means a man who estimates board footage in a stand of timber that is about to be cut—came snowshoeing across the wastes toward Joe's cabin. Matt Hanford was an old friend of Joe's, and Joe greeted him warmly. This warmth extended to the young man who accompanied Matt, for Joe's hospitality was broad enough to include any of Matt's friends. Walter Truman, fresh out of college—and fresh in other ways—listened to these old friends chatter with a slightly bored air. His languidness lessened some at mention of the wolf and the porcupine incident. But when Joe told of the old wolf's peace offerings, he smiled tolerantly. These old duffers who lived long months in the lonely wilderness were likely to be a bit cracked; the prolonged solitude gets them. Yes, he'd heard of it. Matt and Joe felt his contemptuous attitude, but they did not resent it—in words. Instead, they exchanged winks and immediately began a series of stories of impossible adventures with animals of prodigious size and super-diabolical cunning. Now, young Truman was not a fool; he knew they were ridiculing him, and he resented it by preserving a dignified silence.

Joe had no thought to mention the wolf puppies nor his selfish scheme to possess a pair of them. It was Matt who "spilled the beans."

"Seems like one o' them wolf whelps would make you a good pet and companion, Joe, you bein' so much alone an' all," he said. "From what you tell about the old one, there's dog in him, I figure."

Joe dissembled. "Too much trouble," he answered with a seemingly careless air.

"I don't hanker to tangle with a pair o' wolves, too dangerous."

Soon the talk passed to other things, but an idea was germinating in Walter's mind. Here was a chance to show these old duffers that he was not nearly the helpless tenderfoot they thought him. From what he remembered of Joe's rambling tales of the wolf he began piecing together a flimsy plot. Slowly but surely the plan—or rather, his determination to "show them"—grew. Of this, of course, neither Joe nor Matt had the slightest suspicion. If they had suspected, this tale never would have been written; they would have kept too close watch to permit the madness Walt had determined upon.

It was late afternoon when they had reached Joe's cabin. They planned to stay there overnight and complete the last lap of their journey the next morning, a matter of some twelve miles. A stand of timber was to be sealed and reported on, then back to the settlement. There was no hurry about it.

"Why don't you stop a few days with me?" Joe urged. "I'd like to have you, you know."

The invitation suited Walt perfectly. A day to scout these wolves, then the capture of a wolf whelp or two, and the pleasant glow that follows a daring—or foolhardy—achievement. And so they decided to stay.

"Who is this young cub?" Joe asked Matt during a short absence of Walt from the cabin.

"Old man Truman's boy."

"Not the lumber king Truman?"

"Yep, the same," Matt assured him.

"Seems to me you're takin' a lot o' responsibility, ain't you?" Joe asked.

"Well, the boss sent him out here to learn the business," Matt admitted; "the boy ain't hard to manage. He's green as a gourd o' course; but I ain't worryin' any about bein' able to look after him."

Had Walt heard this estimate of himself, his resolution to "show these old duffers" would probably have been strengthened, if anything had been needed to strengthen it.

They took a walk the next afternoon. The weather had moderated, and the ramble in the keen, high air was a delight. Matt, for some inexplicable reason, seemed determined to point toward the wolf den. By every method possible Joe sought to lead the trail elsewhere. But he was not subtle; he knew, if his dissuasion became too marked, Matt would suspect. So he possessed himself of what patience he could muster and waited. They came, presently, to the blazed trees Joe's ax had marked some days before; near them were footprints of a huge wolf.

Matt paused. "If these are the tracks o' that he-wolf you mentioned, I ain't blamin' you for sayin' it would be dangerous business takin' his whelps!" he exclaimed. "Look at the size of him!"

"Might as well admit it," Joe said in a half-embarrassed way. "I put them blazes on the trees to mark the den; it's up there past that windfall. But I changed my mind."

"Sensible man," Walt said to cover the elation he really felt. This was indeed a stroke of pure luck!

(To be concluded)

A GREAT CONVERSATION

Jesus Talks With a Woman and Shows Her the Truth

By D. BURT SMITH

John 4: 7-26. The Sunday School Lesson for January 17

THE RECORDED conversations of Jesus were profitable. The one with Nicodemus was eminently so, both for him and for us who read the account of it. No less profitable is His conversation with the sinful Samaritan woman who had a dulled sense of sin, because she was so used to sinning. "A little talk with Jesus" means much to us if we take His words to heart and follow their meaning. Out of the conversation with the woman came two great facts: she saw herself as a sinner, and she saw Jesus as the Messiah. These facts go together. The better we know Jesus the surer we are that we are sinners; and the more conscious we become of our sins the more ready we are to accept Him as the Saviour of sinners. Jesus shows up our sins and our sins drive us to Him. This fascinating lesson is an incident in a journey of Jesus from Judæa to Galilee. With His disciples He crossed Samaria; this was not the custom of the Jews, who purposefully avoided this route because of their bitter feeling against the Samaritans. But Jesus had none of this feeling. Besides, it seems probable that He knew what opportunity was awaiting Him in Samaria.

Questions

It all came about because Jesus asked for a drink of water from historic Jacob's well. The woman He asked was surprised because a Jew would notice her and ask a favor. Social custom did not allow this. Jews usually looked down on Samaritans, and women were not rated as deserving notice. Hence, her question to Jesus. She asked why He had departed from custom and asked her to help Him. The unexpected situation must be explained. Jesus ignored the question but injected a strange theme into the conversation. What He said was mystifying, but the woman took Jesus literally, thinking only of spring water. Two questions fell from her lips—questions of doubt and defiance. How could He get the water—living, or flowing, water—from the well? Did He think He was greater than Patriarch Jacob, who dug the well and gave it to them? Again Jesus passed by her questions and talked of water that permanently quenches thirst. Jesus led up to a direct exposure of her adulterous life. She proposed a new subject for conversation; this may be regarded as her question concerning the proper place to worship.

Answers

"The gift of God," and "who it is that saith to thee"—thus Jesus led the woman away from His request which surprised her to another more surprising statement. It was an answer that stimulated more questioning in her mind. Never had she seen or heard so strange a Jew. Was He wise or foolish? Was He true or false? Did He deliberately make light of her? When Jesus' words are not comprehended they start us off on speculations both about Him and also about His words. To her questions

about how He could provide water, and about His being greater than Jacob, Jesus answered with still more startling words. The mind of the woman was not allowed to rest; she must think harder and go deeper into the truth about the water of life. What a marvelous water it was that He talked about! Never had she known water, one drink of which would put an end to thirsting. She was not far enough advanced to get a spiritual significance from His words. The water of life could not be fully explained in terms of water drawn from a well. It was far too deep and puzzling for her to get much meaning for herself out of Jesus' saying that the water He should give would become a well of water in a person, and how it was to be connected with eternal life was beyond her understanding. But she was making progress—so Jesus knew. He turned on her life, as though knowing it. His words brought her face to face with the fact of her sins. But she was not yet ready to confess. She had not yet realized the need of repentance and forgiveness. Perhaps with some flattery she acknowledged Jesus as a prophet. Her query about the place of worship brought from Him a brief discourse on worship. This, too, was an answer to her question, but it went beyond the scope of the question.

Decisions

There are three decisions made by the woman, or declarations of her belief. First, she decided to ask for the gift of the water of life; but she did it with only natural water in mind, so that she would not thirst again, and would not need to be a drawer and carrier of water. Next she decided that Jesus must be a prophet, in the sense that He knew what apparently nobody had told Him. Her private life was as an open book to Him. Finally she decided that Jesus must be the Christ, because He told her all that her past life had been. But her

THINK OF THESE

JESUS DEALS with us as He finds us; His method is adapted to the needs of each of us.

The quickest and surest way of discovering how sinful we are is to get near to Christ.

To the humblest of us Jesus offers His best; the best of us can have no more.

Only when we express our need of Him does Jesus declare Himself to us.

DAILY BIBLE READINGS

January 11-17

M. The Water of Life. John 4: 7-15.
T. Wells of Salvation. Isaiah 12: 1-6.
W. The Gracious Invitation. Isaiah 55: 1-7.
Th. Come and Drink. John 7: 37-44.
F. The Nourishing Christ. John 6: 52-59.
Sat. "Whosoever Will." Revelation 22: 16-21.
S. True Worship. John 4: 16-26.

last decision was the outgrowth of His telling her that He was the Messiah. Prior to His showing her Himself was the step by step leading by which He had brought her to an attitude of mind and heart that made her think of the promised Messiah. Gradually she passed from a material to a spiritual notion of the words of Jesus. She understood little by little that Jesus was no ordinary Jew. Something persuaded her that He might be the Messiah. Her heart longing had been stimulated for His coming by the religious training she had received from childhood. This never left her. So, when she found herself discovered in her sinfulness and exposed, evidently with no other purpose than to help her get rid of her sins, she was ready to throw herself on His mercy. Her conviction was deep, though attended with some doubt, for she reported her experience at the well, with a question, "Can this be the Christ?" Her deepest needs had been met by Jesus; these were needs of which she was unaware until she met Jesus.

THE COUNTRY CHURCH

BY A BROAD classification our churches are either city or country churches. This is a matter of location and does not indicate good or bad, useful or unuseful, helpful or unhelpful churches. It does appear out of place to have the comparison drawn that disparages the country church, yet this is not infrequently done. However, the country church has a very definite and vital place in our land. There are a host of people living in the country, and they devote themselves to the church. They put their best into their churches. Their worship of God is as acceptable to Him and as beneficial to them as though they were in the city. It may be a humble building and they may be humble worshipers, but God is worshiped by them there most acceptably. Besides, the fact cannot be put aside that out of the country church have come many of the leaders of Christendom.

The country church is making progress. Some of its buildings have a modern appearance and equipment. So that people in them are as well cared for as in any urban church. Some thoroughly up-to-date educational buildings are connected with country congregations. The development of fine highways and the better mode of transportation have given the people of the country new advantages, and they have carried these advantages over into the progress of the church.

There is splendid promise for the country church. Their constantly improved teaching and singing and their wider acquaintance with the activities and possibilities of the Kingdom of God in the world tend to make the country church a factor to be reckoned with in planning the advance movements of the Christian Church. The pupils from the country church school are as well instructed as their city cousins. Much more of life's interests are centered around the church in the country than in the city. Many of the most faithful workers have moved in from the country. The country church is not a dead thing to be wept over, but an alive thing deserving sympathetic recognition.

The Young People

By AMOS JOHN TRAVER, D.D., Frederick, Md.

HOPE, THE SPIRIT OF OPTIMISM

LESSON: JOHN 16: 33

"WHOEVER heard of announcing the victory before the battle was fought! And yet that is precisely what Jesus is doing here. When He said this, Gethsemane and Calvary were still to be met. Within twenty-four hours from the time He said, 'I have overcome the world,' Joseph would be carrying His limp form to his own private burial ground for interment." Dr. William S. Abernethy introduced a sermon on our lesson with these striking lines. The hopeful spirit of Jesus rose far above the circumstances in which He lived. His certainty of victory was so great that victories yet to be won were counted as already won.

This is one characteristic of the Christian virtue of hope. Life situations cannot down it. It looks to the distances with such strong lenses that things afar seem close by. Sometimes we neglect this virtue in our emphasis upon faith. But Jesus did not neglect it. Neither did the apostles. Over and over again we find them singing their hymns of hope. *Even prison cells could not still the voices of the apostles. Even the cross could not befog the vision of Jesus.*

A Religion of Reality

The very word *hope* suggests the inadequacy of the present. There is so much silly optimism about us that it is well to emphasize this fact. Christianity does not promise the untroubled life. Jesus said, "Let not your heart be troubled." He did not say, "Let not your life be troubled." In our lesson Jesus frankly said, "In the world ye shall have tribulation." What nonsense, what tragic nonsense to deny the reality of evil! It does not make things right simply to think them right. Mental healing has its well-marked limitations. *Psychology is an aid but no substitute for medicine.*

The world about us makes it hard for us when we try to live the Christian life. If we have too easy a time with the world we may ask ourselves whether we are not compromising too much. The great preacher, Alexander MacLaren said, "If you are going to live out and out like a Christian man, you will get the old sneers thrown at you. You will be 'crochety,' 'impracticable,' 'spoiling sport,' 'not to be dealt with,' 'wet blanket,' 'pharisaical,' 'bigoted' and all the rest of the words that are used to describe the men who try to live like Jesus Christ." To be misunderstood when our intentions are of the best, is no excuse for spiritual gloom.

"My grace is sufficient," is the promise of Christ. God does not take us out of trouble. He offers us *strength* to master trouble, to live above it. The reason so many folks lose their faith when trouble comes is because they have misunderstood God. They seem to have gathered the impression that God had promised to keep

them from trouble and had broken His words. No, "In the world ye shall have trouble," but "Be of good cheer!"

Hope and Faith

"Faith is the substance of things hoped for, the evidence of things unseen." This verse is so familiar and so constantly associated with its definition of faith that we often miss the prominent place given hope in it. *If there were nothing "hoped for" there would be no substance to faith.* It is not Christian faith to have a desperate do-or-die hold on life, like the drowning man's grasp on a straw. There is nothing strawy about the hope of the Christian. There is reality in it. Christ is his hope.

Hope, then, has a religious foundation. If the circumstances of life are hard, we know God rules the world and God is good. If life seems too puzzling for us to understand, we can understand God enough to know that He is love. If our present-day civilization seems about to smash upon the rocks of its own greed, the God of the ages will rebuild a better civilization. Our hope can never be in human cleverness. *The only cause for hope is in our experience of God.* The shape of our hopes has taken form from His revelation. *Our hope is in God.*

A Needed Virtue

"Most people live in mild desperation," says one of the characters in a play by Philip Barry. Worry and anxiety are clouding the vision of so many about us. Even Christian people are mastered by them. They are "respectable" sins. It is one thing to stand on a soap box in Union Square and rant against God. It is another to live as though there were no loving Providence over us. Worry is a subtle atheism. *Pessimism is a crime against Christian faith.*

The world has a right to look to the church people for a hopeful outlook on life. How many are driven away from the church because there was so little victorious about the brand of Christianity they found in the church. Truly Christian people are truly happy people. It is true that they have no sympathy with the way the world seeks happiness. They do not indulge in the excesses of the world, because they know their end is not joy but sorrow. But they have a good time. They know how to laugh. The sparkle of hope is in their eyes. How much the world needs this hope!

A Contagious Virtue

"Smile and the world smiles with you, weep and you weep alone." That may be a trite saying, but it is true. *Every church should be the center of radiating lines of joy into the community where it is located.* Sometimes the pessimists lose their patience with the optimists, but they would have a sick world without them. Literally, disease would wipe out the human race if the optimists were put out of the way. Continually to expect the worst, to live in

a daily state of depression is to begin to die.

But hope is contagious. The hope of Jesus was a constant inspiration to the apostles. Even when they forgot His hope for a time, they returned to it in the end. Jesus let the impact of His winsome personality fall upon the twelve daily for three years. Every other reason for hope failed, excepting the hope that Jesus never lost. They shared this hope and even when the cause seemed lost, the two disciples on the way to Emmaus could say, "We had hoped."

What a difference there is in the personality of physicians. One physician may be as good as another so far as skill goes, but the physician with the hopeful attitude, evidently real and not assumed, will carry his patients a long way on the road to recovery before he begins to prescribe. *Hope is contagious.* We should cultivate hope, not only for our own happiness but for the happiness of others.

Our Hope in Christ

Hope is a *saving* virtue. "We are saved by hope, but hope that is seen is no hope . . . but if we hope for that we see not, then do we in patience wait for it." Quoted from Robert E. Speer. We hope that we may be forgiven, then by faith we appropriate forgiveness. We hope that we may be more like Christ, then by grace we find power to live more Christlike lives. We hope for heaven at the end of our earthly way, then by faith we find ourselves possessors of life eternal here. *Everything we prize about our Christian religion depends on hope.*

A New Year hymn by Frances Ridley Havergal expresses beautifully the faith that gives substance to hope—

"Wondrously

The Lord hath dealt with thee!
Wondrous mercy all the way,
Wondrous patience every day,
Wondrous pardon, wondrous feeling,
Wondrous help and wondrous leading
Through the bygone year.

"Wondrously

The Lord shall deal with Thee!
Wondrous tenderness and grace,
Wondrous shining of His face,
Wondrous faithfulness and power,
Wondrous love shall twine each bower
Through the coming year."

* * * *

To LEADERS: Topic date, January 17. Third topic in the series on "Good Things in the Christian Life." Discussion—What hope do you find in—(1) World Conditions, (2) Conditions in Your Country, (3) The Conquest of Disease, (4) The Conquests of Invention and Discovery, (5) Growth of Educational Opportunity, (6) Governmental Programs for Relief and Security, (7) Relations of Capital and Labor. (8) How does Christian hope affect the solution of problems raised in the first seven discussion topics?

BOOK REVIEWS

What Is Christianity?

By Sverre Norborg, Ph.D. Augsburg Publishing House, Minneapolis, Minn. Pages 136. Price, \$1.00.

Thanks is due the Rev. J. C. K. Preus, the translator, and the Augsburg Publishing House for making this book available to American readers. The author is a Norwegian whose books have been popular in the Scandinavian countries and who is known to Americans as the Executive Secretary of the World's Sunday School Convention held in Oslo in 1936. If the circulation of this little volume equals its merit, he will be known as a leading champion of evangelical Christianity. His interpretation is highly spiritual without losing reality, and his expression is clear and unescapable.

Grace is the key to Dr. Norborg's answer to the question, "What is Christianity?" "Faith" to him "is no payment. It is the declaration of the doomed—I will confess, I am guilty. Faith can do nothing more." He quotes from Kierkegaard: "In this lies the perfection of man, that he needs God." His chapter on the Holy Spirit is especially well done. Speaking of the sects that unsettle our thinking on the Third Person of the Trinity, he says, "We must never yield to the false, modern idea that the Holy Spirit is one-third of God." Again, "When we shall attempt to speak of the power of the Spirit we must begin with Christ." He never allows his picture of ideal Christianity to become gloomy, in spite of his emphasis upon our complete helplessness in the mastery of sin. "The Christian lives in grateful joy. As the Master, so the disciple." But we are not to "work ourselves up" to this state of joy "by all manner of unscriptural means." His closing appeal is for the life of sacrifice in which we "move like a thank offering through a world that seeks its own."

This book proved a happy experience to one who began to read it with little anticipation. It should have a large circulation among those who would appreciate a fresh statement of their traditional faith and among those who are still seeking for a vital faith.

AMOS JOHN TRAVER.

Getting Help From Religion

By James Gordon Gilkey, D.D., LL.D. Macmillan Company, New York. 1936. Pages 185. Price, \$1.75.

This work of Dr. Gilkey is an answer, "in clear and non-technical language," to the personal problem of many Christian believers of what they can do to draw from Christianity that "strength in life and trust in death" which Christianity has given many other people. The author declares that many professing church members "gain pitifully little practical help from their religion," and that when they are suddenly assailed by the hazards or the tragedies of life, they disclose no more courage or poise than their non-religious neighbors.

Some of the chapter headings give an idea of the author's thoughts in meeting these religious needs,—"Understanding God's Guidance," "Taking God's Help," "Trusting God's Care," "Managing an Overburdened Life," "Facing Death Unafraid." The author's favorite expression is "we liberal Protestants." This book of "Getting Help From Religion" will make a special appeal to those more liberal minded in their interpretations of the relation of modern philosophy and science to religion. Much practical guidance is offered for daily Christian living.

HENRY MANKEN, JR.

Daily Devotions

By William Brenner, pastor of Martin Luther Church, Toledo, Ohio. Introduction by Luther D. Reed, D.D. Zondervan Publishing House, Grand Rapids, Mich. Pages 337. Price, \$1.75.

Time was when the daily use of the Bible and Prayer Book in "family worship" was very prevalent in families identified with the Christian Church. Where this practice did not obtain, individuals used these books in their private devotions. By these practices, millions of people were built up in faith and godly living; they were strengthened for and comforted under the trials of life and prepared for the life which is to come. But under the stress of modern living these commendable practices so declined that, until recently they were as rare as formerly they were prevalent. But today these good old practices are being revived, as is evidenced by the appearance of and demand for an ever increasing number of prayer books and periodic manuals of devotion.

To foster this return to the practices of former days and to provide a suitable manual, Pastor Brenner has published his "Daily Devotions." For each day of the year, suitable passages of Scripture, selected from both Testaments are suggested, and a prayer is provided, which is generally followed by one or more stanzas of a hymn. These devotions follow the Church Year.

In addition to the daily prayers, there are more than one hundred pages of prayers suited to almost every occasion and condition, such as Table Prayers, Morning and Evening Prayers, Church Prayers, Prayers for the Sick, etc.

The prayers are well written, deeply devotional and thoroughly evangelical. We heartily commend this timely manual to all who desire to continue in or to return to the practice of our fathers, that of holding daily devotions.

H. B. REED.

In the Shadow of Tomorrow

By Jan Huizinga. Translated from the Dutch by J. H. Huizinga, New York. W. W. Norton, 1936. Pages 239.

Professor Huizinga has written a penetrating analysis of the present state of af-

fairs in history and civilization. To him the present crisis is not comparable to those of the past because there can be no backward look for help—"for us there are only the unknown distances ahead." Culture, life, progress, the weakening of judgment, the decline of the critical spirit, heroism and many other concepts are discussed in a penetrating and incisive manner. It is a gloomy picture which is painted. Indeed the author remarks in his preface, "It is possible that these pages will lead many to think of me as a pessimist. I have but this to answer: I am an optimist." His optimism does not consist of a blind Pollyanna attitude, for he well realizes the great seriousness of the situation. In spite of this, he gives us hope. The way out lies in a purifying and purging, that is to say, a katharsis. He says that a new askesis is necessary—"a surrender to all that can be conceived as the highest. That can no more be nation or class than (it can be) the individual existence of self. Happy those for whom that principle can only bear the name of Him Who spoke: 'I am the way . . .'"

DANA H. JOHNSON.

Snowden's Sunday School Lessons

By Dr. James H. Snowden. The Macmillan Company, New York. Pages 374. Price, \$1.35.

Volume sixteen of "the practical expositions" of the International Sunday School Lessons follows the method of its predecessors. Sunday school teachers and workers do well to add this help to others used by them. Two books of the Bible are studied, the Gospel by John, and the book of Genesis. There are two series of lessons arranged topically, one on God in the Making of a Nation and the other on Studies in the Christian Life. Dr. Snowden's lesson plan and his way of filling in the plan, as well as the questions for thought and discussion, will be a constructive help for the earnest student of the Sunday school lessons for 1937.

D. BURT SMITH.

Popular Commentary on the International Sunday School Lessons

By Eugenia Le Fils. Fleming H. Revell Company, New York. Pages 224. Price, 90 cents.

A popular commentary "suitable to the requirements of all denominations" is the purpose of this volume. Each lesson is outlined. There are extended lists of suggestive questions arranged under a different outline. The select notes are a verse and word study following still another outline. There are suggestions for teachers of seniors and adults, and of intermediates. There is a blackboard outline for each lesson. A brief Bible dictionary is attached; teachers will find this usable. Much material is crowded on double-columned pages. The discriminating teacher can find suggestions and help in this volume.

D. BURT SMITH.

AN INSIDE STORY

(Continued from page 2)

adjourned classes for three days and their entire student bodies attended. Others came for part time, like the group from Gettysburg Seminary and Union, Richmond. I believe these were worthy attitudes, for the privilege of hearing the six lectures given at the ministers' conferences was about equivalent to the Yale Lectures. The Mission included some of the most trusted theological leaders in the world, among whom were Lynn Harold Hough of Drew, John A. Mackay of Princeton, Harry L. Reed of Auburn, Daniel W. Kurtz of the Brethren Seminary in Chicago, John S. Whale of Cambridge, W. Taliaferro Thompson of Union, Richmond, Albert W. Palmer of Chicago, Albert W. Beaven of Colgate, Rochester.

Name and Number Attraction

One of my friends thinks the Mission was name and number conscious. Well, they wanted the Mission to be a success in the United States and fortunately or unfortunately Americans think in terms of names and numbers. Some names I have been mentioning, and many others I could add, do have a tremendous appeal in this country. Obviously, a group of unknown men and women, no matter how good the organization or cause, could not get a wide hearing. To reach millions across the continent and to influence the entire church made it necessary to have as leaders of the Mission men and women of international significance. The rest of us were carried along by them. Probably no man in the Protestant world today has the following of Stanley Jones. The greatest Baptist on earth and one of the finest Christians is George W. Truett. Standing with a business man in Birmingham one evening who was taking me somewhere else to speak, we listened a few minutes to Truett. My friend said, "It takes a lot of living behind a man to preach like that." George Buttrick has one of the greatest messages for preachers and youth in this country. Seven Episcopal bishops and Karl M. Block of St. Louis could reach Episcopalians everywhere—and far beyond their group. Merton S. Rice is an institution. Probably the high light of the whole mission for me was his speech at a laymen's luncheon in Kansas City where I just dropped in. One of the most remarkable men of the Mission was Daniel W. Kurtz of Chicago. Some years ago he turned down 1,300 invitations in one year for public addresses. In his early years he was a theological classmate of Karl Barth. Europe gave the Mission Henry L. Henriod of Geneva, John S. Whale of Cambridge and Muriel Lester of London—and what a gift! China sent T. Z. Koo. Mrs. Grace Sloan Overton, Mrs. Harrie R. Chamberlin and Mrs. Harper Sibley completed the list of women speakers. They carried tremendous schedules. Mrs. Overton worked in eighteen cities. Mrs. Sibley served an interesting role because local chambers of commerce entertained her as the wife of the president of the United States Chamber of Commerce and that opened many doors for Christian service. I can hear her yet before a fourth engagement one day, saying to a fellow missionary, "There isn't

much preach left." And what laymen the Mission called: John R. Mott, Robert E. Speer, Roger Babson, Francis B. Sayre, Harry N. Holmes, Herbert B. Clark.

Evangelism Recentered and Emphasized

The purposes of the Mission are no longer on paper or in dreams, but are written in thousands of lives and churches across the continent. By letters and conversation thousands of pastors have told how the Mission has brought them new courage. By letter and personal word church members nationwide have confessed increased loyalty. Even though I have not had great confidence personally in the signing of cards at public mass meetings, it is a fact that hundreds have been recruited for the churches through this and other decision methods. Evangelism has been brought back to the center of the church's emphasis and made respectable—even front page news. Too much evangelistic work has been in the hands of the queer, the semi-peculiar and the professional. The Mission did not have a professional evangelist in the entire group. It was made up of pastors, church officials, teachers and laymen. I believe the benevolent program of the churches has been definitely strengthened. Our United Lutheran Church benevolent treasury is more than five per cent, under what it was at this date last year. Pennsylvania floods and Western droughts may account for this five per cent but a deeper spiritual life and fervor alone can reduce the large margin between what we actually raise for the Kingdom and the 100 per cent needed. The spirit of the Preaching Mission is the spirit that raises benevolence. The Mission has shown that there actually exists among evangelical Christians a unity many of us never dreamed of. This movement dare not end in a debate on church unity, but it has shown that a unity in Christ actually exists today which evangelical Christians dare not forget. We may need this unity if certain European movements reach America.

Huge Crowds in Attendance

It is a source of encouragement that in addition to these spiritual accomplishments the Mission was an overwhelming numerical success. Jesse M. Bader, the executive director, did one of the greatest church jobs ever undertaken and carried through in the history of this country. I could write an entire story about him. It was the chance of his life and he measured up. He was wonderfully supported by Ivan Lee Holt, president of the Federal Council, and William Hiram Foulkes, chairman of the national committee. 2,912 different appointments were filled during the Mission, with an average of 104 in each city. Only one appointment was missed, and that, was in Los Angeles. There were a total of eighty missionaries, and each speaker averaged from two to five engagements daily. Using every modern type of travel, including airplane, not an accident was incurred and no one went home through illness. No fewer than 350 cities were reached through extension meetings from the twenty-four central cities. You can easily imagine making these trips from

fifty to eighty miles each way in the evening and facing early radio and school appointments the next morning. About 25,000 different preachers were in attendance. The largest attendance in any one mass meeting was in Philadelphia, with New York second. The largest seminar registration was in Cleveland with over 2,000 and Kansas City was second with 1,900. The largest attendance of preachers was when Chicago had 1,500. The Mission where those attending traveled the largest number of miles was Billings, Mont., many being present from 500 to 700 miles. Dallas, Tex., was second, where people came from four surrounding states. The city with the largest total attendance for the four days was Kansas City with 97,000 and St. Louis was next with 85,000. The largest laymen's luncheon was in the LaSalle Hotel, Chicago, with 1,152. In Portland, Ore., there were 106 Oregon towns represented, 39 Washington, 17 Idaho and 2 California. Thirty-nine evening extension meetings were held out of Philadelphia. Vancouver made more overflow meetings necessary than any other city. Think of five or six thousand staying for Stanley Jones' after-meeting in Boston where he promised to explain the "next steps" in the Christian life. And about 8,000 accepted a similar invitation in New York.

No speaker received a penny except his expenses. The total budget was \$60,000, of which the twenty-four cities contributed \$40,000 and the national committee raised \$20,000. Many cities were like Washington, D. C.; after all expenses were paid there is a balance on hand of \$1,562.59.

The newspapers of America have carried front page stories and in every city really fine editorials appeared. Probably the St. Louis *Globe-Democrat* gave more space than any other newspaper. Three editorials, among the many, seem to stand out and these appeared in Portland, Dallas and the *New York Times*.

"We Want the Country Christian"

The biggest thrill of it all was that evangelical Christianity was the message of the Mission from Pittsburgh all the way through to the close in New York. Make no mistake about that. The Christ of the Cross was preached by day and night in every conceivable place, by every possible method and through every kind of personality. As George Truett said one day, "When this Mission ceases to be definitely evangelical, I return home." We do not want our country to go Communist or Fascist. We want it to go Christian. The alternative to both Communism and Fascism is Christ's Kingdom of God on earth. The entrance to His Kingdom is personal—the expression is social.

Strong and intelligent people cannot easily resolve their differences, but Christians of the highest dedication today, with every respect for inherited and personal convictions, are determined to reach above all differences that divide evangelical Christians and find a loyalty high, true and strong enough to unite every disciple that loves the Lord Jesus Christ. The Mission has shown that such an expression is no longer a pious dream, but the way to do it has been found and demonstrated. The fact appears beyond the possibility of contradiction.

FROM THE BALCONY

Snapshots and Other Shots from the Recent
Convention of the United Lutheran
Church at Columbus, Ohio

By M. Luther Canup, D.D.

IT'S LOTS OF FUN to watch the United Lutheran Church in convention assembled from the balcony. It has been our privilege to attend all except the Savannah convention, but we never before enjoyed a balcony seat. If one becomes bored by board reports he can in a nonchalant manner seek the exit, or if he feels a sudden attack of conventionitis coming on he can more readily get first aid. There are other advantages also.

One comes away from such a convention feeling he has taken a post-graduate course in psychology, phrenology and physiognomy. What a variety! Here we had delegates and visitors from thirty-four synods, from almost every state in the Union, Canada, and the isles of the sea and the Orient. Presidents of synods, colleges and seminaries, preachers and pastors, professors, bankers, politicians, mechanics, farmers (clod-hoppers like myself) and a host of just ordinary folks. Some came from the white lights of Broadway, some from the head of the creek, some belong to the high-hat crowd, some wore no hats, some had had the advantages of academic training, others know only cowboy philosophy, some were from the old school, some from the new school, while others had never gone to school. Truly, this was a heterogeneous gathering but welded into a homogeneous assemblage by a common faith, common Redeemer, church and Christian program. Add to this phrenology, with its bumps on the brain, to the physiognomy, the shape of the head, the president's expert knowledge of human psychology and you have the secret of the splendidly conducted sessions of this great body. We are taught that the Apostolic Church included all peoples, and this is true of our great Lutheran Church. One feels mighty proud of the fact that he belongs to such a representative church upon which the sun never sets.

West of the Alleghanies

Some eastern Lutherans feel that the Lutheran Church is confined to the Atlantic seaboard, that all west of the Alleghanies are either Indians or cowboys or both. However, when these delegates reached Columbus, almost in the western foothills of the Alleghanies, they learned that Lutheran congregations in and near this city have already attained the age of more than a hundred years. It's a mighty fine thing that a tenderfoot from the East can mingle with descendants of these covered wagon folks of the Middle West of a hundred or a hundred fifty years ago. It's a healthy sign when a conventional New Englander rubs elbows with his fellow Swedish or Norwegian Lutheran from the wheat fields of Minnesota, when a traditional Pennsylvania Dutchman sits down with a rugged individual of the corn states, when the provincial New Yorker mingles with the Kansas sunflowers (slightly wilted since the November election); when the northerner exchanges greetings with the sun-kissed Californian, the man with a Har-

vard accent converses with the southerner with his Dixie drawl.

Lutherans like the historical. No wonder they chose historic Columbus, named after the early discoverer. In his spirit of adventure millions since have been baptized as they pushed the western frontier west, carrying the Bible, Lutheran confessions and traditions with them. The convention got off to a good start when his honor, *Martin Luther* Davey, governor of the commonwealth of Ohio, delivered an address. This Protestant governor had not had such smooth sailing in recent years, but it may hearten him to remember that neither did his namesake. To add to the historicity of things, President Knubel was presented with a Marietta, Ohio, gavel with Revolutionary associations. When babel prevailed on the floor this Revolutionary instrument resounded with resolute firmness. It was a happy hour when Lutheran scholars and church leaders from the land of Luther addressed the convention. On Saturday afternoon the delegates migrated to Wittenberg College which has the largest enrollment of any Lutheran college in the New World. Much Lutheran history is woven about Wittenberg in the Old World and more is being written by this Wittenberg of the new.

Stentorian Tones

Another advantage of sitting on the side lines is that you can watch all the bases and keep an eye on the ball. The tension is less tight than if you are in the game. It's no trouble to hear in one of these conclaves. Lutherans seem to have stentorian voices, whether the professional hog caller or the collegiate oratorical medal winner is speaking, one can readily hear from the balcony. At times we imagined we were attending the Republican denunciation convention at Cleveland ("three long years") or the Democratic hilarious sessions at Philadelphia. At these biennial conventions the church can speak its mind, and most of its delegates leave home with a pair of good lungs and a mind to speak. The secret of these loud speakers may lie in the fact that the Lutheran Church has always stressed pulpit preaching and some congregations feel the louder the preacher the better the sermon. Verbosity is some times substituted for information. However, you can usually hear a helpful sermon from any Lutheran pulpit. If anyone wishes to challenge this, we challenge him to listen to his pastor fifty-two Sundays in 1937. He will be convinced, perhaps convicted.

Courtship

One hesitates to accuse the United Lutheran Church of ulterior motives in holding its 1936 convention in Columbus, the citadel of the American Lutheran Church. If it were a matter of courtship between these two bodies, it seems some progress was made. The *tete-a-tete* seems to have been mutual. Somehow, the fiance and fiancee like to be near each other. The bride-to-be had her intended over for a social hour and the groom-to-be was most profuse in his acknowledgment of her hospitality. Everyone knows that there is a growing kindred feeling and fellowship between the American Lutheran Church and the United Lutheran Church and it

matters little which one "pops" the question. The sooner it is popped, the better is the opinion of some. Others of a more conservative trend of mind, are willing to wait on the ground that hastily formed marriages are seldom happy ones.

Speaking of courtship, that was quite a love speech made by the Rev. Dr. P. O. Bersell, president of the Augustana Synod, when he brought fraternal greetings from that body. This eloquent and earnest knight who blew from the Northwest brought a message which will not soon be forgotten. He both wooed and won his bride. A few more speeches like that and we will have fewer separate Lutheran bodies in America. However, the speaker made it clear that there had never been any secret about Augustana's love for the old General Council, and vice versa, also for the United Lutheran Church. This champion of Lutheran Church unity also cautioned his listeners against a hasty marriage. He even intimated that a wedding between the American Lutheran Conference and the United Lutheran Church is in the making. That would be some wedding! The ring has not yet been purchased, but we know a number of loyal Lutheran laymen who would gladly furnish it.

These Laughing Lutherans

A sense of humor helps a habitual convention-goer tremendously. Lutherans don't have to act funny, they are just naturally that way. They do some real funny things in convention assembled, and the Columbus convention was not an exception. The proceedings swung from the sublime to the ridiculous, from dull routine to unexpected tensility, from the commonplace to the highly exciting and intensely interesting. The Lutheran loves the ludicrous; and how he can laugh! He can split his sides with laughter or go into hysterics, or both; and that is what happened at Columbus. At times even the galleries laughed, only they laughed at the wrong time or out of turn. Laughing may be healthy exercise; but like everything else good, it must be engaged in in moderation and at the right time, of course. An ancient proverb runs like this: "Laugh and grow fat." This perhaps accounts for the large number of large Lutherans—men and women with old-fashioned waist lines. We never before thought of it in this light. Lutherans may be behind in some respect but in the matter of *avoir-du-pois* they are second to none. Lutherans, like their theology, are looked upon by outsiders as a bit heavy.

Streamlining

It's no longer a laughing matter. Something must be done. This brings us to the subject of streamlining. From the balcony we saw a pretty well-fed group of delegates and visitors. In the lobby and dining room of the hotel we saw their well-dressed wives and sweethearts. None was suffering from mal-nutrition. Taking the convention as a whole, we have never seen a better beef-fed group. An auto designer would suggest streamlining and landscaping in some instances. Streamlined automobiles run with less resistance. To veer to the spiritual, the apostle Paul advocated

spiritual streamlining even in his day. It's no new thing. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Judging from the amount paid on the apportionment the last biennium, we Lutherans are putting up a pretty poor race. The Kingdom of God will never be ushered in with any great rapidity as long as we Americans annually insist on spending \$750,000,000 for cosmetics, \$350,000,000 for soft drinks, \$300,000,000 for furs, \$500,000,000 for jewelry, \$800,000,000 for cigarettes, \$250,000,000 for ice cream and cake, \$100,000,000 for candies, \$200,000,000 for chewing gum, and seventy-five per cent of one cent out of each dollar for the Lord's work. Lutherans are also guilty of the sin of drinking too much, eating too much, smoking too much and chewing too much, and giving too little to Christ and His church. We saw Lutheran pastors and laymen smoking at the Columbus convention, women also puffing away and powdering their noses, mimicking the world and they that dwell therein. A little more spiritual streamlining among our more than a million communicant members will give more speed to our more than five hundred home mission congregations in the United States and Canada. Paul says, "Lay aside every weight and the sin which doth so easily beset us."

"Big Shots"

You can always get a rise out of Lutherans on the subject of "war and peace." Cannon usually roar when the Committee on Moral and Social Welfare makes its report, especially when it comes to resolutions on war. Several "big shots" were heard at the Columbus convention, but by resorting to shock absorbers little damage was done. Resolutions on ending war, outlawing war, etc., come dangerously near the futility of trying to legislate sin out of the world. War is sin itself in a pretty bad form. The state should keep it at a minimum at all times. The church must strike at the roots of war, namely, sin. Sin refuses to be legislated. The devil fears sorrow and true repentance whether found in the heart of an individual or nation, but conventional and legalistic bally-hoo does not frighten him greatly.

Colored Porter Equal to the Occasion

A story is told of a typical New York delegate who on Sunday morning of the convention dolled up in his Sunday go-to-meeting duds and presented himself in the lobby of the fashionable Deshler Hotel ready to go to church. He sauntered up to a proverbial southern colored porter and asked if he could give him the lay of the land in regard to the churches of Columbus as he wished to attend service somewhere. The darkey replied that he was himself a regular church goer and proceeded to enlighten the gentleman from Gotham in the following manner: "Just down this street a short way you will find the Jewish synagogue, along side of the bank; down by the river you will find the Baptist church; out by the golf links is the Presbyterian church; the Methodist is right near the gas tanks; the Episcopal church is out by the cold storage; and out farther

there is a large Lutheran church, along side of the beer garden.

The Finale

It's time to sing the doxology to this article. However, all who attended this splendid convention frequently felt like singing the *Te Deum*. Much more could and should be said but for further reports read Dr. Melhorn and Dr. Traver in the October 29, November 5 and 12 issues of THE LUTHERAN. These expert journalists labored until late in the night (morning) to tell the world about these Lutherans. It was a mighty good convention. Able and consecrated men wrestled with the problems of a mad and rapidly moving world. They were a sincere group who were conscious of the fact that the foundations of our social, financial, economic, industrial, political, educational, moral and religious world were shaking beneath them. They were just as conscious that the church of Jesus Christ holds the solution for all our ills. There is a growing solidarity in this great body of Lutherans. The lines of the General Council, the General Synod and the United Synod South are rapidly fading. What at times at Columbus, in the midst of a heated discussion, sounded like a hopeless division and the death rattle of a united church only proved to be the birth pangs of a new unanimity and a more perfect understanding. It has become a living and pulsating body, destined more and more to take the front ranks in interpreting the Church of the Augsburg Confession to the peoples of the Western Continent. Thus the final curtain drops on the meeting of the largest Lutheran body in America to rise again in that eastern city, Baltimore, in 1938. When this is read we will be witnessing the first acts of 1937. May the horn of plenty pour out heaven's richest blessings upon our beloved Lutheran Zion in the years to come.

NEW YORK LETTER

By the Rev. Carl E. Poensgen

THE NATIONAL monument in New York Harbor, the Statue of Liberty, received last month more than its usual quota of visitors. The occasion was the celebration of the fiftieth anniversary of the dedication of this million dollar structure. President Roosevelt in his address rededicated the nation "to the liberty and peace which the statue symbolizes." High officials of the federal, state and city governments, as also diplomatic representatives of France, whose citizens had generously presented the heroic figure to the United States, took part in the exercises. The statue is generally believed to be in New York, though Bedloe's Island on which it stands, and which lies west of the ship channel forming the boundary line of New York and New Jersey, is considered to be part of the latter state. However, the members of the army post on the little twelve-acre island vote in New York. For a half century "Miss Liberty" has held aloft the torch "enlightening the world" in the spirit of good will among nations.

A College Memorial

In line with the statuesque figure's vision a few miles down the bay stands another

monument which also recently passed the half century mark. Though founded in 1883 as a pro-seminary in Rochester, N. Y., for the purpose of "aiding in the dissemination of knowledge . . . and giving instruction in the creeds and tenets of the Evangelical Lutheran Church . . ." it was not until three years later that the institution was officially named Wagner Memorial Lutheran College, in recognition of the generosity of John Wagner, who gave it \$12,000 with which to purchase a college site in said city. When in time the facilities in Rochester proved inadequate, the college was removed in 1918 to Staten Island, where it is attractively located on Grymes Hill, overlooking New York Bay. Diffusing through its graduates rays of culture and consecration this memorial may also be said to be "enlightening the world."

The college has opened a drive for \$1,100,000. This campaign is to extend over a ten-year period; the first \$100,000 is to be raised as a golden jubilee offering. Of this amount the sum of \$67,000 has been secured in gifts and pledges during the past two months through the efforts of 165 volunteer workers. Judge C. Ernest Smith is chairman of the campaign, the honorary chairman being the borough president, Joseph A. Palma. Executive assistants are Louis Kaufmann, president of the Staten Island Chamber of Commerce, and Mrs. Louis A. Dreyfus, who gave the largest single gift, \$25,000; A. L. Schwab is chairman of the junior big gifts committee, and Pastor Frederick Sutter and President Clarence C. Stoughton are co-chairmen of the senior big gifts committee.

The funds are to be used for improved equipment and expansion of the educational plant. The development program looks to the erection of science, hygiene, music and fine arts buildings, as well as a library and a chapel. It also includes creating a scholarship fund, endowments for salaries and general purposes. An opportunity is here presented for well-to-do men and women of the Lutheran Church to establish memorials either by an immediate gift or by bequest in a last will and testament. The college bulletin states: "The necessity of more buildings and equipment for a fast-growing student body is already making itself felt. Laboratories and library are becoming overcrowded; Wagner's service to youth is expanding and needs the assistance of her friends to meet growing demands. . . . Wagner began its new year with the largest registration of new students and freshmen in the history of the institution. Eighty-seven new students coming from seven states joined the student body; eighty-two of these are freshmen. There are twenty-nine students in the senior class, the junior and sophomore classes consisting of thirty-eight and fifty students, respectively. Seventy-one of the 207 registered students are women." During the present semester four men and one woman have been added to the faculty, which now numbers twenty-two members.

A Hospital Anniversary

The conclusion of twenty-five years of hospital service by the Lutheran Hospital of Manhattan, 144th Street and Convent Avenue, was observed November 16 at an anniversary dinner in the Hotel Astor. The

invocation was offered by the Rev. Dr. F. H. Bosch, honorary president. Under the slogan: "Twenty-five minutes for twenty-five years," the 500 guests were addressed by five five-minute speakers: Mr. Charles C. Springhorn, president of the board and master of ceremonies; the Rev. Dr. F. H. Knubel, president of the United Lutheran Church in America; the Rev. Dr. Ralph H. Long, executive director of the National Lutheran Council; the Hon. S. S. Goldwater, M.D., commissioner of hospitals; the Hon. John L. Rice, M.D., commissioner of health. Both city officials stressed the need of preventive education and preventive medicine in the treatment of diseases in the early stages, and complimented the hospital on its fine record and growth. Madame Martha Atwood, soprano, Metropolitan Opera Company, delighted the audience by singing several solos. The hospital is the result of a district medical service started in the year 1910 by Dr. George Hayunga in collaboration with several other doctors. Its charter of incorporation was issued November 16, 1911. A booklet containing the history of the hospital has been issued in connection with the silver anniversary celebration. From it we learn that the problem of housing an enlarged staff of nurses "was solved through the generosity of Mr. and Mrs. Henry Kroger, who donated the property at 349 Convent Avenue to the hospital for use as a nurses' home in August, 1925." As a result of a campaign for funds started in 1926 "the old houses on Convent Avenue were torn down and a new building covering the entire plot 40 x 100 feet was erected. The building of six floors with full basement was formally opened October 25, 1931." The presidents who served during the first quarter century are: Dr. George Hayunga, 1912-1913; Mr. John H. Boschen, 1913-1919; the Rev. Dr. George U. Wenner, 1920-1925; Mr. Ernest F. Eilert, 1925-1929; Mr. Charles O. Pauly, 1929-1935; Mr. Charles C. Springhorn, 1935-.

A Welfare Campaign

The Lutheran Welfare Council of the Inner Mission Society is completing its campaign in the metropolitan area for funds. The general goal is about \$35,000. Following the drive of last year, when nearly \$31,000 was realized, the council, according to its bulletin, "is again conducting the general publicity and common campaign work for a number of Lutheran charitable agencies engaged in a simultaneous effort to raise their budgets."

"A campaign poster is being used and a new motion picture film 'Neighbors,' prepared by the committee, is on presentation in Manhattan, Bronx, Brooklyn, Queens and Westchester. While the campaign follows general plans and common procedures each participating agency is responsible for its own solicitations and the administrations of its funds."

"Mr. J. Louis Schaefer is chairman of the finances of the Council and Attorney Joseph W. Heimsoth is general campaign chairman. Other members of the committee are Mr. J. F. E. Nickelsburg, Mr. Bert-ram Saul, Mr. F. Cornelius Wandmacher, Pastors William Freas and Ambrose Hering. Headquarters are being maintained at the Council office, 105 East 22d Street, with

the Rev. Dr. Ambrose Hering in charge."

A committee of which the Rev. H. C. Freimuth is chairman has been appointed to plan for the proper observance of the thirtieth anniversary of the society. It is being proposed "that the annual meeting, to be held January 18, 1937, and the initial celebration of the occasion, be combined into an anniversary fellowship dinner with a special program. Thirty years of merciful service and divine blessing through war times and depression times in the heart of a great city like New York is a fact of more than passing significance. We want to thank God, take heart and seek guidance."

BUCKEYE BULLETINS

By the Rev. W. Refus Rings

How QUICKLY the days have turned into months and the months into a year! Christmas shopping is over and the New Year is greeted with mixed emotions. "January ought to be but the beginning of a regular development of which December is the end. Past victories ought to be ends of battles and the beginning of new conquests. Past mistakes as well as victories may have their lessons. We should learn New Year's wisdom from old year's failures. The crudities of earlier months ought to be lost in the maturity of later months. May carries its spray of blossoms and October its basket of fruit, so early promises should become fulfillments as the days pass on. Standing on this summit 'between the years,' let us not fail to pause a little and take a calm and thoughtful view of the way over which we have already come, and learn the lesson it teaches; and then make use of these lessons while we run the course upon which we enter." The words in quotation are not original with the writer, but they do express the thoughts that are in his mind as he transcribes these last notes of the fading year.

As the bulletin of the Synod of Ohio comes to our desk, dressed in the season's appropriate colors, it tells us that the last few months of the old year have been busy ones. There have been no less than eleven congregational anniversaries celebrated since September 1, among them the sixty-second anniversary of Grace Church, Bloomdale, the Rev. W. R. Rings pastor; the tenth anniversary of dedication of Trinity Church, Jeromeville, the Rev. E. J. Hofer pastor; the centennial anniversary of St. Paul's Church, Roseville, the Rev. William Buchholtz pastor; the ninetieth anniversary of Zerkel Church near St. Paris, the Rev. George Dittmar pastor; the fiftieth anniversary of St. Lucas, Toledo, Hugo Hamfeldt, D.D., pastor; the twenty-fifth anniversary of Trinity Church, Lakewood, the Rev. J. B. Lambert pastor; the ninety-fourth anniversary of Mt. Hope near Shiloh, the Rev. F. W. Shirey pastor; the ninetieth anniversary of Trinity Church, Arcadia, the Rev. W. R. Rings pastor; the centennial of St. Peter's congregation, New Pittsburgh; the fifty-fifth anniversary of First Church, Toledo, the Rev. D. F. Green, Ph.D., pastor; and the ninety-fifth anniversary of First Church, Cincinnati, the Rev. A. M. Lutton pastor.

It seems that pastors also grow older in their work as the years go by. The Rev. Paul Kelly of Zion's Church, Wooster, recently celebrated the fifth anniversary of his pastorate. The Rev. Paul Clouser, Christ Church, Carey, was surprised by his congregation on the tenth anniversary of his pastorate as was the Rev. S. A. Metzger of First English Church, Crestline, who has served an equal term of years. The Rev. R. L. Lubold, pastor of the Loyal Oak-Acma Parish, recently celebrated the twentieth anniversary of his ordination, and the Rev. E. J. K. Schmidt, who recently retired from the pastorate of St. Paul's, Paulding, observed his forty-second anniversary in the ministry. The president of synod was present at most of these affairs, so you know he was a busy man.

When we came into the Synod of Ohio some nine years ago, we noticed a short man with dark glasses being led into the sessions. Being unacquainted with our fellow pastors, we did not learn until several years later that this bright-faced gentleman who had such a radiant look of confidence, even though he walked with a cane and was led by a friend, was a very successful pastor of one of our mission congregations in Springfield, Ohio. The Rev. D. J. Uhlman, for that is this faithful pastor's name, while denied the blessing of physical sight, has served the same church since 1921. The synodical bulletin's Home Mission page tells us that he is so successful that Trinity Chapel can no longer accommodate the folks who attend the combination services of the congregation and church school. Pastor Uhlman is assisted continuously in his work by his daughter, now a student in Wittenberg College. A few years ago Pastor Uhlman's work was lightened when the Luther Leagues of the Springfield Federation presented him with a braille typewriter.

Just a few Sundays ago, the cornerstone of the newest church building of the congregations of our synod was laid at *Temperance, Mich.* Although this congregation has been in existence for many years, it never had a church home until under the leadership of the Rev. Fred Otto, now pastor of First Church, Fremont, plans were started for the new church building. The church lot, located on a much traveled state highway, was donated by a citizen not a member of the church. With the assistance of a Church Extension loan of \$2,000 from the Board of American Missions, it is expected that the building will be under cover by the time these notes are read. The congregation is now served by the Rev. W. L. Kohne, who is also pastor of Bethany Church, Toledo.

Some pastoral changes not previously reported have been made. The Rev. Harold Kunkle has been called to succeed the Rev. E. J. K. Schmidt in the Paulding pastorate and the Rev. Ross Highberger, formerly pastor of Bethel Church, Springfield, has accepted a call to the East Canton Parish. The Rev. C. M. Cooper, formerly assistant pastor at Trinity Church, Akron, has become instructor in the Department of Old Testament Language and Literature at the Philadelphia Seminary. Seminarian F. J. Heine, who will complete his work at Hamma Divinity School at the end of the calendar year, will assume his duties in Tuscarawas Parish January 1.

We want to mention the Debt Liquidating Appeal for *Mulberry Home* which will be conducted by the Committee of the State Brotherhood January 3 to 17. The committee is attempting to raise \$20,000 in order to guarantee the permanent establishment of the Home, which so capably serves the territory on which it is located.

Also we wish to mention the synod-wide *Church Workers' Conferences* which will be held simultaneously January 24 from 2.30 to 8.30 P. M., in the following cities: Akron, Cincinnati, Columbus, Dayton, Defiance, Galion, Germantown, Greenville, Lima, Lorain, Mansfield, New Philadelphia, Salem, Springfield, Tiffin, Toledo, Wooster and Zanesville. The program will consist largely of discussions centered on Church Music, Stewardship, Evangelism, Religious Education and Young People's Work. The goal is to have every officer of every organization of every congregation in the whole synod meeting together on the same day. It is perhaps the most outstanding program of its kind ever attempted within the synod and we trust it will be productive of much good.

THE MIAMI VALLEY

By the Rev. Dana H. Johnson

THE LUTHERAN CHURCH in the Miami Valley largely means the Lutheran Inner Mission now situated at Montana and McLain Streets, Dayton, Ohio. Hundreds of Lutherans from southwestern Ohio gathered for a Reformation mass meeting November 1 with the Rev. Dr. R. E. Golladay of Columbus preaching the sermon. At the same service Sister Marie Freese of the Baltimore Motherhouse was formally installed as a deaconess of the Inner Mission. At the request of the writer of these notes, the Rev. Harold W. Foster, able superintendent of the Inner Mission, has prepared the following report of the work being done there at the present time.

"One of the outstanding features of the work carried on by the Lutheran Inner Mission League with headquarters in Dayton, Ohio, is the daily devotions conducted at 10.30 in the morning. Regardless of what is being done when that time comes, each client, each worker, each visitor is invited to attend the Mission House Devotions.

"Sometimes only the staff is present. But usually there are clients, sometimes a mother with a worried look; it helps them when they are brought close to God in worship. Sometimes a stranger is present at the only time he visits the Mission House; does that service bring back memories and move him closer to the Master?

"The Lord Jesus said, 'Where two or three are gathered together in my name, there am I in the midst of them.' How wonderful! In a house where sin was one time king in the worst way, degrading souls night and day, the Saviour has conquered and now reigns supreme from day to day.

"A Sunday school is conducted in the Mission House, to which the children of the surrounding slum district come. The Inner Mission has received a request to start a Sunday school in another district peopled by a very poor class. This request is a challenge that can be answered only

by the people of our churches in this section. As soon as it is financially possible steps will be taken to answer the call.

"Sister Marie Freese heads the Family Welfare department of the Mission House. Without the co-operation of a great number of workers the many cases could not be cared for.

"Just recently the Inner Mission was commended by the Executive Secretary of the Social Service Exchange in that we co-operate in all cases with the Exchange.

"The Board is to be praised for its faith in delaying the Roll Call until spring. The treasury was depleted, yet it was thought advisable to wait until this more opportune time. The funds to carry over until spring were not in sight, yet somehow we have not been in need. The Lord always provides through the good friends of the work. He has abundantly blessed the work during the past year, for which the Inner Mission League returns thanks."

Among the Congregations

First Church, Miamisburg, the Rev. H. C. Starkey pastor, has been fortunate during the past few months to hear such excellent representatives of the church as Dr. Virgil Zigler, Mrs. Miriam T. Miller and Mrs. Martha Goedeke. Instead of the mailing of usual Christmas greetings to his congregation, the pastor visited the homes of the parish just before Christmas. The church is rejoicing that its apportionment for 1936 has been paid in full.

St. Mark's Church, Osborn, Ohio, the Rev. Dr. Harvey E. Crowell pastor, celebrated the eighty-eighth anniversary of its organization December 20. The present church building is a beautiful Tudor Gothic structure dedicated in 1924. Dr. Crowell, who has been pastor of the church since 1912, is well known for his splendid leadership on the Board of the Oesterlen Orphans' Home in Springfield.

Westwood Lutheran Church, the Rev. Howard I. Pospelos pastor, was host to the Sunday School Association of the Southern Conference in November. The conference was opened with a banquet and a splendid address by the Rev. C. Franklin Koch of Richmond, Ind. The second day was spent in a series of discussions, having particular interest for Sunday school teachers and officers. The theme, "The fields are white unto the harvest," was kept uppermost through the sessions. One hundred fifty delegates were in attendance.

St. John's Church, Dayton, received a new pastor this fall in the person of the Rev. Richard Albert, who was installed by the Rev. Dr. Joseph Sittler, president of the Synod of Ohio, November 1. On November 11 the congregation celebrated the fifty-sixth wedding anniversary of its retiring pastor and his wife, Dr. and Mrs. M. L. Wagner. A baptismal font was placed in the church in honor of Dr. Wagner's thirty-three years of faithful service in the parish. At the same time a private communion set was given to the new pastor. Dr. Wagner continues as pastor emeritus.

Second Trinity Lutheran Church since December 1 has had two Sunday morning services, the purpose being to give greater opportunity for worship. During the short period which has elapsed an increase in attendance has been reported. The Rev.

M. L. Peter, retired, a member of this church, is of great assistance to the congregation and to the pastor especially, at the Holy Communion and other special services during the year.

St. John's Church, Covington, the Rev. Russell Bussabarger pastor, worshiped at a Christmas Eve midnight service sponsored by the Luther League of the church at which a beautiful pageant, "Onward to Bethlehem," was presented.

In Grace Church, Dayton, the pastor, the Rev. C. B. A. Stacy, celebrated the tenth anniversary of his ordination. He was presented with a life membership in the Women's Missionary Society by the newly organized missionary group of the church. The church's every member canvass this fall was much better than that of last year. This, together with the addition of new members in December and extensive plans for Christmas celebration, show the increasing interest of the church.

First Lutheran Church, Dayton, the Rev. Dana H. Johnson pastor, presents each year a uniquely beautiful Christmas Carol Concert by its organist, Mr. Henry A. Ditzel. The concert for 1936 is the thirtieth annual presentation. Mr. Ditzel has been the faithful and splendid organist of the church since 1904. Under his direction a volunteer chorus choir has been recruited and trained. It appeared for the first time Sunday, December 20.

New officers of the *United Lutheran Pastors' Association* of the valley were elected at a recent meeting: the Rev. R. A. Albert of Ellerton, president; the Rev. Russell Bussabarger of Covington, secretary; the Rev. L. M. Riggall of Tippecanoe City, treasurer. During the past year the Rev. H. C. Starkey of Miamisburg has been the able president.

The North Riverdale Church, the Rev. James A. Miller pastor, made improvements on its property last summer to the extent of \$1,000 and is looking forward to an early date when it can make further improvements. The congregation observed the twenty-fifth anniversary of its organization during the week of November 8. Holy Communion was administered on Sunday, November 8. November 13 a Silver Jubilee Dinner was served to members and former members in the social rooms of the church. Dr. E. Clyde Xander, first called pastor of the congregation and pastor during the building of the present church, was the speaker at this dinner. November 15 the Rev. Albert Kanzinger of Ardmore, Pa., spoke to the congregation at a 9.30 service. Pastor Kanzinger organized the first Sunday school while a student in Wittenberg College. At the chief service Dr. J. Earl Spaid of Louisville, Ky., second pastor of the congregation, preached the anniversary sermon. At the Vesper Service the Rev. D. T. Holland of Bryan, Ohio, fourth pastor of the congregation, preached. Pastor Holland was assisted in the service by Pastor Roger Imhoff of Cincinnati, who is the first son of the congregation to enter the active ministry. All former pastors of the congregation were present at the anniversary service with the exception of Pastor Albert Lutton of Cincinnati, who was unable to come because of work in his parish. Mr. Miller observed his fifth anniversary as pastor of this congregation.

SUSQUEHANNA SYNOD NEWS

By the Rev. Dallas C. Baer

THE FIRST SUNDAY in December, *Zion Church, Sunbury*, celebrated the second anniversary of the pastorate of Dr. Charles B. Foelsch. The three choirs of the congregation participated in the Sunday morning service. The Sunday school class taught by Senator Benjamin Appel supplied flowers for the occasion.

Dr. Foelsch in addressing the congregation commended the members for their co-operation and fine work of the past two years and urged the people to go on toward greater progress.

In reviewing some of the accomplishments, the pastor referred to the fact that more than one hundred members had been received during the past year, bringing the total membership above two thousand. He spoke appreciatively of the congregation's effort to reduce the debt of the church from \$125,800 to \$108,000. The offerings of the people during the past year were \$37,100. The property of the congregation represents an investment of almost a half million dollars.

During the past year the congregation held its own preaching mission and held popular Sunday evening services during the summer months in the Strand Theatre. The congregation gave 1,000 jars of fruits, vegetables and jellies to 'Tressler Orphans' Home at Loysville. Several memorials had been given during the year for the beautification of the chancel, and the ladies of the church provided a double set of vestments, including cassocks, surplices and stoles.

The anniversary celebration was concluded in the social hall of the church the evening following the Sunday anniversary services, when 400 of the members gathered for the program. Dr. D. S. Miller served as master of ceremonies. A beautiful bouquet of flowers was presented to Mrs. Foelsch, Miss Elsie Culp making the presentation address.

The opening prayer was made by Mr. J. D. Wagner, treasurer of the church, and the group singing was led by Dr. C. R. Herrington. Appropriate music was supplied by the Strand Theatre Quartet, Messrs. Allen Kissinger, M. R. Klinger, Walter Fuge and Lee Donachy. Miss Ruth Steiner delighted the audience with several numbers played on the vibraharp, and Mrs. A. Koete entertained with a soprano solo.

Dr. Foelsch in his brief address declared, "There are glories as yet untouched in the future of Zion Church. There are greater things ahead, especially in spiritual growth."

Hon. Benjamin Appel gave a comparative financial report covering the past six years. Mr. Appel quoted scripture saying, "Whom the Lord loveth He chasteneth," and then added, "The Lord must have loved Zion in chastening it with the flood last spring. The restoration of the church cost \$8,400, but the disaster has made us better and stronger. We devoutly hope, however, there will be no repetition of it in our lifetime."

At the conclusion of Mr. Appel's address, as the representative of the church council, he presented Dr. Foelsch with a mahogany desk, chair and lamp for the living room of the parsonage.

Mrs. George B. Reimensnyder had charge of the refreshments. That the members present were well fed is proven by the fact that seventy cakes were consumed, save one which was given to the pastor and his wife.

Preaching Missions

have been in progress all over the synod with reports that helpful services have been held everywhere. The experience of most of the pastors, however, is that very few of those who are outside the church were reached by the services. Excellent services were held which consisted chiefly, as Dr. A. Pohlman says, in "Shining Our Saints." It is the opinion of everyone that the services were very helpful and edifying to all who attended.

Dr. August Pohlman has for many weeks been in our part of the state and has spoken every day, and some days three and four times. The attendance has been good practically everywhere Dr. Pohlman has preached. In most instances where Dr. Pohlman has been speaking in our synod, all the Protestant churches in the community have heartily endorsed the services and have joined in making them a success. Dr. Pohlman was in Selinsgrove the week of December 6. He was at Middleburg the week of December 13, and previously had preached in the north end of Snyder County for three weeks among Lutheran and Reformed churches. The services in Selinsgrove and Middleburg were rotated among the churches in the communities with splendid attendances at all services. The people enjoyed his preaching and manifested an increasing interest as the services continued from evening to evening. In the meantime, Dr. Pohlman addressed groups of ministers and laymen during the day who had arranged one and two-day preaching missions. Among the groups whom he addressed were those at Berwick and Sunbury, both consisting of the ministers of all denominations. Dr. Ira S. Sassaman, president of Susquehanna Synod, was one of the speakers at the Sunbury meeting.

The Rev. Dallas C. Baer recently addressed a group of ninety members of St. John's Church, Northumberland, the Rev. Russel Crouse, pastor, who constituted the Every Member Visitation Committee. The theme of Pastor Baer's address was, "The Mechanics and Technique of Church Finance." Hon. Charles Steel was chairman of St. John's E. M. V. Committee and had arranged a splendid meeting, which was prefaced with a supper prepared by the ladies of the church.

Trinity Church Choir, Selinsgrove, under the direction of Prof. E. E. Sheldon, with Prof. P. M. Linebaugh at the organ, gave an excellent program of Christmas music, Sunday afternoon, December 13. This Christmas music was given early because a number of the choir members are students at Susquehanna University and could

not be present later because of their vacation. The choir was assisted by Miss Margaret E. Keiser, soprano, and Prof. Frederick C. Stevens, both teachers in the Conservatory of Music at Susquehanna University. Prof. Donald Hemphill, violinist in the Conservatory of Music and a regular member of the choir, played a violin solo and also an obligato for one of the numbers. Trinity Choir is one of the best in central Pennsylvania and always attracts persons from other churches and towns when a service of music is given.

In connection with the Every Member Visitation literature used by Trinity Church, Selinsgrove, the following detailed and itemized table of general interest was used:

HOW OUR \$4.00 BENEVOLENCE IS APPORTIONED

Board of American Missions.....	\$1.076
Board of Foreign Missions.....	.837
Board of Education.....	.251
National Lutheran Council.....	.032
Inner Mission Board.....	.047
Board of Ministerial Pensions and Relief	.33
Board of Deaconess Work.....	.056
Parish and Church School Board.....	.031
Tabitha Home	.005
American Bible Society.....	.006
Lowman Home	.001
United Lutheran Church Treasury....	.118
Ministerial Education	.25
Tressler Orphans' Home, Loysville, Pa.	.30
Boys' Work (Camp Susquehanna, Etc.)	.02
National Lutheran Home, Washington, D. C.	.10
Susquehanna University	.39
Grace Church, State College, Pa.....	.011
Camp Nawakwa	.011
Salaries of Synodical Officers.....	.031
All other Synodical Purposes.....	.097
	\$4.00

Have you ever seen \$4.00 go farther and help more causes than it does when given to the church? Have you ever seen more worthy objects short-changed than is the case when we fail to contribute the amount which is our share of the total to the benevolent objects of the church?

How many persons who dismiss the matter of benevolent offerings with a shrug of the shoulders, stop to think that they are slighting the little children in our orphans' homes, the aged in our homes for the aged, the missionaries who are representing us in the foreign fields? These are only a few of the many causes dear to the heart of our Lord that are slighted when we neglect to do our part. When we slight these our Lord says we slight Him. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

There is not a government agency in the world that operates so economically, so honestly, so unselfishly, and that serves so willingly as the church. Let us meet our benevolence in full. We can do it when we pray and work and give together, each one doing his part.

ALTOONA NOTES

By the Rev. Paul Levi Foulk

THE ALTOONA High School is the largest in the Keystone State. It has more than 3,800 students. Recently the city superintendent of schools made the remark that he believed many of the school boards would favor some time for religious instruction. Acting on this suggestion, the Ministerial Association will appoint a committee to investigate. A movement is also on foot to organize a city or county Federal Council of Churches in Altoona, or Blair County.

The writer has been privileged to meet a few of the pastors of the Alleghany Synod in their homes and give his lecture on Japan. The Rev. Mr. and Mrs. Harry B. Hull of Hooversville, and the Rev. Mr. and Mrs. Russell Shilling of Davidsville, both in the Somerset Conference, are doing fine work.

December 14 in *Bethany Church*, the Rev. Harry L. Saul pastor, the Lutheran pastors of Altoona and this part of the state assembled with their wives for a turkey dinner served by the ladies of Bethany. Pastors were present from Phillipsburg, Hollidaysburg, Duncansville, Geeseytown, Newry, Bedford, Williamsburg, and Altoona. This is an annual affair. The Rev. John L. Barnes, president of the association, was toastmaster.

Dr. Harvey D. Hoover recently addressed the Father and Son Banquet at the *Geeseytown Church*, the Rev. R. Eugene Smith pastor. December 13 he preached to this congregation at 9.00 A. M., and at 10.45 A. M. conducted the act of installation and preached the sermon at St. John's Church, East Juniata. Mr. Smith is the pastor of both congregations. The two-church charge begins under fine circumstances, and under the leadership of Pastor Smith, who served a one-year apprenticeship with Dr. Ross Stover in Philadelphia, is bound to succeed.

Lenten services every noon in Lent are being planned again by the Altoona Lutheran pastors for 1937. This will be the second year. Attendance in 1936, despite the severe winter weather, was very encouraging.

January 3, *Trinity Church*, the Rev. Paul L. Foulk pastor, will celebrate the fiftieth anniversary of the organization of the congregation. Memorials, a cross and two brass vases, will be presented by members of the congregation. The pastor will preach the morning sermon and the Rev. R. Eugene Smith, pastor of St. John's, will bring the evening message. St. John's is a daughter of Trinity and will be guest of Trinity for the day, which is designated St. John's Day.

The writer on December 15 was privileged to give his lecture on Japan at *Thiel College, Greenville, Pa.*, the Rev. Earl S. Rudisill, Ph.D., president. This college was founded two years after the Civil War, and has a long and illustrious history. There are about 300 students. While somewhat handicapped by lack of sufficient dormitory space, plans are under way to erect a new building. The buildings on the campus are a credit to our church, especially the Pittsburgh Synod,

which has for many years nobly aided this institution. Here every summer an Assembly is held by the synod for Sunday school workers and church leaders. Another commendable feature of the faculty and trustees is the conducting of an Institute on Parental Relationships each year. This past fall more than six hundred attended this two-day course.

STANDING COMMITTEES

President's Appointments for the Biennium,
Not Made Hitherto

Committee on Organized Work With
Children

(See pp. 54, 89, Minutes, Columbus convention.)

Member of Executive Board—the Rev. W. H. Greever, D.D., LL.D., Chairman, 39 East 35th St., New York City.

Pastor—the Rev. A. Steimle, D.D., 174 West 93d St., New York City.

Appointed by Women's Missionary Society: Mrs. A. J. Fenner, 401 Garford Ave., Elyria, Ohio.

Appointed by Luther League: the Rev. P. M. Kinports, 1228 Spruce St., Philadelphia, Pa.

Appointed by Parish and Church School Board: the Rev. S. White Rhyne, 1228 Spruce St., Philadelphia, Pa.

Commission on Work Among Negroes in
the South

(Pp. 358, 359, 360, Minutes.)

Representative—Board of Education—the Rev. H. H. Bagger, D.D., Convener, 199 Dewey St., Edgewood, Pittsburgh, Pa.

Representative Inner Mission Board—the Rev. P. D. Brown, D.D., 1330 Laurel St., Columbia, S. C.

Representative Board of American Missions—the Rev. Z. M. Corbe, D.D., 39 East 35th St., New York City.

Representative Memorializing Synod—the Rev. C. A. Linn, Ph.D., 203 E. Bolton St., Savannah, Ga.

Commission Concerning Title of "Bishop"

(Pp. 358, 359, Minutes, Columbus convention.)

The Rev. R. E. Tulloss, Ph.D., D.D., LL.D., Convener, Wittenberg College, Springfield, Ohio; the Rev. H. J. Pfum, D.D., 81 Inwood Place, Buffalo, N. Y.; the Rev. A. G. Weng, Ph.D., 33 N. Chapel St., Elgin, Ill.; the Rev. H. E. Turney, D.D., 6019 Guilford Ave., Indianapolis, Ind.; the Rev. W. C. Waltemyer, Ph.D., 251 Springs Ave., Gettysburg, Pa.; Mr. Harry Hodges, 1228 Spruce St., Philadelphia, Pa.; Mr. Carl Distler, 401 American Bldg., Baltimore, Md.; corresponding member, president of the Texas Synod.

Committee on Centennial in India

(Pp. 109, 398, Minutes, Columbus convention.)

The Rev. George A. Rupley, Convener, 314 Dewey Ave., Buffalo, N. Y.; the Rev. Fred J. Fiedler, 135 Spruce St., Birdsboro, Pa.; the Rev. E. J. Mollenauer, 454 Woodruff Ave., Syracuse, N. Y.; Mr. M. P. Möller, Jr., Hagerstown, Md.; Mr. Carl Schulz, 11 S. LaSalle St., Chicago, Ill.

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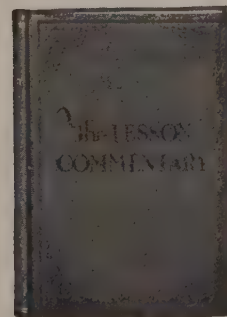
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OUR COLLEGES

ROANOKE COLLEGE

COPIES of the book, "Going to College," authored by the staff of the Board of Education of the United Lutheran Church, have been distributed to freshmen at Roanoke College by the Y. M. C. A. and Y. W. C. A.

Class work was resumed at Roanoke January 5, after a Christmas vacation of two weeks.

The annual "Christmas Party" with President and Mrs. Charles J. Smith as hosts took place on the evening of December 17. The principal speaker for the occasion was L. B. Nichols, administrative assistant to Director J. Edgar Hoover of the Bureau of Investigation of the United States Department of Justice. "There is no greater ideal for us to consider at Christmas than that of a law-abiding citizenry," the noted federal agent said in his address. Citing the tremendous cost of crime in the United States, an estimated fifteen million dollars yearly, he pointed to results of the government's war on the criminal.

"A prime medium of service for educational institutions in achieving a law-abiding citizenry," he declared, "is the fullest co-operation by them in rebuilding the lives of those who have followed for a time the false and illusive promises of crime."

The speaker was introduced by Dr. Smith, who presided over the more formal program that comprised the first part of the "party." A musical arrangement of Christmas carols was presented by the College Choir under the direction of Miss Jeanne Martin.

At 9:30 o'clock the nearly four hundred student and faculty guests adjourned to the college gymnasium, where the party continued informally, with dancing to the music of the college orchestra.

WAGNER COLLEGE SCHOLARSHIP

A GOAL for fellow campaign workers and Wagner College enthusiasts was the \$25,000 scholarship endowment fund gift of Staten Island's foremost philanthropist, Mrs. Louis A. Dreyfus, widow of Louis A. Dreyfus, famous chemist, recently. Given to Wagner College, Staten Island, N. Y., at the opening of its Golden Jubilee-ten-year development program of \$1,100,000, this fund serves to perpetuate the memory of the scientist and make possible two annual scholarships for deserving chemistry students of Fremont and Sandusky, Ohio, the scene of Mr. Dreyfus' birth and boyhood, and Staten Island, the scene of his outstanding work. Awards will be made to one man and one woman each year.

The scholarships are to be presented to the chemistry students of the localities mentioned, who have attended public elementary and high schools, and who, on the basis of examination to be given by the college scholarship committee, and on the basis of established need, are selected as most worthy. No religious or racial restrictions are ever to be imposed.

Mrs. Dreyfus, the chairman of the Women's Section of the Wagner Campaigners, has already established similar

scholarships at Cornell University, which, together with the Wagner scholarships, will continuously help young chemistry students on their way through college.

THIEL PLANS NEW WOMAN'S DORMITORY

THE THIEL COLLEGE Board of Trustees announces the preparation of plans for a new woman's dormitory on the college campus at Greenville, Pa. Charles Z. Klauder of Philadelphia has been authorized to draw plans for a main unit to house sixty-four girls and two wings for additional space. The main unit of three stories will contain thirty double rooms and four single rooms, a matron's suite, a reception room, a men's coat room, a dining room, and a kitchen. This plan, college authorities feel, will give the institution two much needed facilities: the dining room, which will accommodate large gatherings on important occasions; such as, alumni home-coming, luncheons at commencement, meetings of the Thiel Woman's Club, and the annual Institute on Parenthood and Home Relations. The reception room can be used for all college informal occasions, including teas, club meetings, and social affairs.

The location of the new building has been fixed on the north front campus and will be seen plainly from both College and Packard Avenues. A row of trees will be planted parallel to and about 150 feet from the long line of maples known as "Brother Martin's Walk." The dormitory will be placed to the north of the new row of trees with the entrance on the south side, facing the Administration Building. Brochures containing sketches and floor plans will soon be prepared for distribution.

The nucleus of the dormitory fund is provided for by the returns from the S. C. Livingston estate, which was received by the college last year. Plans to raise additional money will be announced later by the Committee on Solicitation and Publicity. The committee is as follows: the Rev. J. Paul Harman, Greensburg (chairman), Miss Eleanor Demmler of Pittsburgh, and Miss Katherine G. Blyley of the college faculty. President Earl S. Rudisill, the Rev. Martin L. Clare, president of the Board of Trustees, and H. H. Bagger, D.D., president of the Pittsburgh Synod, are ex-officio members of the committee.

MIDLAND COLLEGE

PLANS FOR CELEBRATION of Midland's Golden Jubilee in 1937 and for a campaign to raise \$137,500 were made by Midland College trustees at their semi-annual meeting recently.

The campaign, to start with solicitation for big gifts within the next few weeks, is meant to clear Midland of all debt and raise a \$50,000 fund for erection of a new dormitory for men. Erection of the new dormitory before next fall is held necessary following a thirteen per cent decrease in male enrollment this year.

Direction of the campaign will be placed in the hands of a prominent churchman to be selected from Midland's territory.

Although Midland will be fifty years old September 15, 1937, formal celebration of the jubilee will be delayed until October

so that Dr. F. H. Knubel, New York City, president of the United Lutheran Church, may be present as a principal speaker. Tentative plans call for the jubilee celebration to start with a week-long program featuring prominent speakers and a pageant and to continue with outstanding events scattered throughout the year.

Midland's journalism department for the second straight year has been selected by the Nebraska High School Press Association to conduct the official critic service for Nebraska high school papers. W. Emerson Reck, Midland's professor of journalism, will supervise the service.

Midland was host to the Nebraska Inter-collegiate Forensic Association December 11 and 12. A debate tournament and two oratorical contests were highlights of the program in which twelve colleges participated.

David Stowe, seventeen, Midland College freshman from Council Bluffs, Iowa, is being hailed as a mental giant. Stowe, a journalism major, scored 215.5 out of a possible 229 points in an Iowa Silent Reading test recently. The mark indicates that he has knowledge equal to that of a thirty-eight-year-old person of like education.

NEWBERRY COLLEGE, NEWBERRY, S. C.

is now fully accredited. At the annual meeting of the Southern Association of Colleges and Secondary Schools held in Richmond, Va., Newberry was admitted to full membership.

The steadfast loyalty of our pastors and people has made this achievement possible. This recognition is a challenge to work even harder to strengthen the college that it may render our young women and young men an increasingly effective service. Dr. James C. Kinard is president of the college.

WITTENBERG COLLEGE

The Rev. Dr. T. Bruce Birch, professor of philosophy at Wittenberg College, Springfield, Ohio, whose writings on philosophy, particularly concerning that of William Ockham, have received international recognition, was further honored recently by the publication in the October issue of the quarterly, *The Philosophy of Science*, of his treatise, *The Theory of Continuity of William of Ockham*.

The magazine, which has an international circulation, publishes writings of outstanding philosophers of the world.

The Rev. E. E. Flack, D.D., since 1923 a member of Wittenberg College faculty, and since 1928 Culler Professor of Old Testament Language and Literature in Hama Divinity School, and at the winter session of the Board of Directors of Wittenberg made Stroud Professor of New Testament Philology and Criticism, has been granted a leave of absence, beginning February 1 and ending September 1. Dr. Flack, who is secretary and registrar of the seminary faculty, will study in Germany.

C. C. Patterson of Springfield, Ohio, teacher for several decades of a Sunday school class at the First Lutheran Church, retired faculty member of the Springfield High School, whose magnificent gift of

The Epiphany Season is Foreign Mission Time in the United Lutheran Church in America

EPIPHANY SEASON 1937 — JANUARY 3rd TO JANUARY 17th
FOREIGN MISSION DAY JANUARY 17th

The Board of Foreign Missions appeals to every pastor and Sunday school in the United Lutheran Church to help the cause of Foreign Missions during this Epiphany Season by speaking on Foreign Missions, by praying for Foreign Missions, and by giving a special offering for Foreign Missions.

We are at a critical time in Foreign Missions. Surely our church will not fail to do its part. Decreasing Benevolence has made sad times for those across the seas. We must help now.

\$50,000 to endow the chair of Latin at Wittenberg College is one of the important and recent gift-stresses upon scholarship at Wittenberg, is still quite ill at his home.

SUSQUEHANNA UNIVERSITY, SELINGROVE, PA.

has organized another popular group of musicians known as the Susquehanna Madrigal Singers, who are busy filling numerous engagements throughout central Pennsylvania singing programs of Christmas carols. Their repertoire will be confined to carols during the Advent, Christmas, and Epiphany seasons, but will later include madrigal music, which was popular in the sixteenth and seventeenth centuries.

Among the larger cities of central Pennsylvania visited by Susquehanna's Madrigal Singers are Sunbury, Hazleton, Williamsport, Harrisburg and Wilkes-Barre. Prof. Frederick C. Stevens of the Conservatory of Music faculty and conductor of the Susquehanna Motet Choir, which has so rapidly become nationally known as an outstanding collegiate musical organization, directs the Madrigal Singers.

SIXTIETH ANNIVERSARY AT KINGS MOUNTAIN, N. C.

DECEMBER 6 a service was held to commemorate the sixtieth anniversary of St. Matthew's Church, Kings Mountain, N. C., the Rev. L. Boyd Hamm pastor. Dr. P. D. Brown, Columbia, S. C., spoke at both the morning and evening services. Greetings were received from the four living pastors, Dr. C. K. Bell, Dr. H. Brent Schaeffer, the Rev. A. M. Huffman, and the Rev. C. K. Derrick.

Since these special services were planned for December 6, Mr. Jacob S. Mauney, the only living charter member of the congregation, was called home by God on November 13. The part of the service that was to honor him was used as a time for a memorial service for the charter members, ten in number. The Lutheran Church is deeply indebted to Mr. Mauney for his faithfulness and his contributions, which were not limited to his congregation nor to his synod.

Two members of the congregation specially honored at these services were Mrs. W. A. Ridenhour, for fifty years organist, and Mr. J. C. Lackey, faithful treasurer of St. Matthew's for twenty-five years.

St. Matthew's Church is a child of St. Mark's Church in Gaston County, N. C., practically all the charter members having been reared and confirmed in that church. The congregation was organized in 1876, and by the close of 1879 a church had been built. The congregation now numbers 327, and is known for its benevolent spirit. From *The St. Matthew's Trumpet* we quote:

"St. Matthew's Lutheran Church can boast of no handsome church edifice, no lavish furnishings or costly equipment of her own church plant, but she does have a record of paid-up apportionment to synod, of raised quotas on all special appeals of the church, and of generous gifts to mission churches, missionaries' salaries, church institutions, and many other worthy causes of Christian endeavor.

"The founders and early pillars of St. Matthew's have gone to their reward. They have left a noble heritage of devoted service and self-sacrifice for those who are carrying on the work."

FORTY YEARS IN MT. AIRY

Philadelphia, Pa. A special anniversary service was held in the Church of the Ascension, Mt. Airy, on Sunday morning, December 13. This service commemorated the fortieth anniversary of the calling of the late Rev. Dr. Jacob Fry to the pastorate of the congregation, which he served for twenty-three years while he was professor of homiletics at the Philadelphia Lutheran Seminary. Dr. Charles M. Jacobs, president of the seminary, preached the sermon. The Rev. Albert W. Shumaker is the present pastor.

A brief history of the congregation was given in the folder distributed on this anniversary occasion as follows:

"When Germantown Avenue was only a bumpy lane, the Lutheran Church of the Ascension began its ministrations to the spiritual needs of Mount Airy. In the Fall of 1889 the first service was held in the Gowen Mansion. The Sunday school was started in the Fall of 1892. At that time Mount Airy was in the country. The trolley cars came only to Phil-Ellena Street. Cresheim Road was the old swimmin' hole, and the cows grazed peacefully on the meadows that are now Chew Street.

"Now the community is a populous suburb partaking of all the activities of modern city life. Through all these changes the church has continued its ministry, first in a room of the Gowen Mansion, then in

the old barn, and since 1903 in the edifice which it now occupies.

"Sometimes we have been erroneously referred to as 'the Seminary church.' This is undoubtedly due to the fact that we use the same building for our services that the seminary uses as its chapel. There is, however, no organic connection between the congregation and the seminary. The congregation functions in the same way as all other Lutheran congregations.

"Its pulpit has been occupied by men who have contributed much to the life of the Lutheran Church, at first the seminary professors; in 1893 Reuben Hill, D.D.; in 1894 William Ashmead Schaeffer, D.D.; in 1896 Jacob Fry, D.D., L.H.D.; in 1921 the Rev. Paul J. Hoh.

"Today the Church of the Ascension serves the community just as it has served it for almost fifty years. The recent completion of the modernization of the Sunday school building typifies its consciousness of the changing needs of modern life and its desire to meet those needs. It faces the future with the same confidence that its founders did a half century ago."

The Sunday school held its Christmas service Sunday afternoon, December 20, and had as its guests about one hundred children from the Lutheran Orphans' Home in Germantown, who had a part in the service. The congregational Christmas party was held the following evening in the newly renovated Sunday school rooms.

FORTIETH ANNIVERSARY

New York, N. Y. On the fourth Sunday in Advent, December 20, the Church of the Advent, A. Steimle, D.D., pastor, celebrated the fortieth anniversary of its first service, held on the same Sunday in 1896. The pastor preached on Acts 7: 30, the subject being, "Life Begins at Forty." Dr. F. H. Knubel, who was pastor of a neighboring church before his election to the presidency of the United Lutheran Church, was present as a worshiper and responded graciously to the invitation of the pastor for a word of greeting. He referred to the services which the three pastors had rendered to the church at large.

Dr. G. F. Krotel, the first pastor, was also the editor of THE LUTHERAN until the day of his death on May 17, 1907. His successor was the Rev. Dr. William M. Horn, who had been the assistant pastor for several years. The present pastor took charge in 1918. Four young men have gone into the ministry from the membership of

Advent and the congregation has given two women to the foreign mission cause and two to the diaconate.

Other events, sponsored by various societies in the church, will take place during the month of January.

HONOR FAITHFUL SUPER-INTENDENT

Hagerstown, Md. A special program was presented in the primary department of St. John's Sunday school December 6 to commemorate the eighty-sixth anniversary birthday of Miss Mary R. Rouskulp, superintendent emerita of the department. Miss Rouskulp was superintendent of the primary department for sixty-six years. Songs that she sang as a child were sung by the children. The pastor, Dr. J. Edward Harms; Mr. Harry D. Burger, superintendent; and Mr. Edward Oswald, secretary of the Sunday school, gave appropriate talks. A basket of chrysanthemums

was presented to Miss Rouskulp by the officers and teachers of the department.

THIRTY-FIVE YEARS IN PASTORATE

James Oliver Leibensperger, D.D., has served one pastorate, St. Peter's Church, Bethlehem, Pa., for thirty-five years, and in that time has officiated at 2,169 baptisms, confirmed 1,571, officiated at 947 weddings, conducted 1,045 funerals, and preached 3,850 sermons. The love and respect of the members of his flock have increased with the passing years, as was indicated at the anniversary services which were held at the church on December 13 and at the reception given in his honor the following evening.

The sermon on Sunday morning was preached by Dr. William C. Schaeffer, pastor of St. John's, Allentown, Pa., and in the evening by Dr. E. P. Pfatteicher, president of the Ministerium of Pennsylvania, the body of which Dr. Leibensperger has been a member since his ordination in 1887. Dr. Leibensperger served Zion Church, Girardville, Pa., immediately after his ordination, and the Lincoln Parish, Lancaster County, Pa., prior to taking up the work in South Bethlehem in which he has now spent so many delightful and fruitful years.

At the reception on Monday evening the speakers were Dr. Conrad Wilker, president of the Allentown Conference, and Prof. Harry P. C. Cressman of Muhlenberg College.

"Dr. Leibensperger has guided his church well. Spiritually and materially it has trodden an upward path under his care and stands as a monument to his untiring efforts in its behalf," says an editorial in the Bethlehem Globe-Times.

SILVER ANNIVERSARY

Centralia, Wash. Immanuel Church celebrated its twenty-fifth anniversary December 11 with a congregational banquet in the church parlors and appropriate addresses. Telegrams, letters of congratulations and greetings were received from Dr. F. H. Knubel, Dr. Z. M. Corbe, Dr. Miller, the Rev. A. M. Knudsen, the Rev. F. S. Beistel, the president of the Pacific Synod, and from the Governor of the State of Washington, Clarence D. Martin. W. H. McHenry, D.D., brought the felicitations of the local ministerial association. The Rev. Fred T. Lucas, the pastor of the church for the last sixteen years, read the minutes of the first (organization) meeting, which revealed that there were five charter members still active in the congregation. Mr. Charles Arvesen, one of them, gave a very interesting talk on the early history of the congregation, which was established twenty-five years ago by the Rev. Theo. Schoenberg, assisted by the Rev. W. C. Drahn, then field missionary for the Pacific Synod. It so happened that Pastor Drahn came through Centralia on the day of the celebration, and gave a much enjoyed address on the work done by our synod in the early days. Mr. Carl B. Merz, a delegate from the Pacific Synod to the convention of the United Lutheran

Church in America at Columbus, Ohio, gave a very comprehensive report of the objectives of the church at large. Local activities and objectives were presented by the pastor, after which the meeting was brought to a close in a spirit of deep gratitude and fellowship, with prayer and benediction.

TWENTY-FIVE-YEAR PASTORATES

THE TWENTY-FIFTH anniversary of the Rev. J. F. Knittle, Ph.D., as pastor of Zion Church, Manheim, Pa., was fittingly observed on the twentieth of December. The relationship between pastor and people during this quarter of a century has been most delightful. The church was beautifully decorated. The pastor was the recipient of a number of gifts from individuals and the congregation, one of them being a generous sum of money. Dr. Knittle preached the anniversary sermon in the morning, and the Rev. Dr. Charles P. Wiles of Philadelphia, Pa., delivered the sermon in the evening.

A partial record of the pastoral acts during this period reads: Persons received into church membership 537; sermons preached 2,593; mid-week addresses 1,217; baptisms 507; funerals 368; weddings 138; miscellaneous addresses 464; pastoral calls 8,300; amount contributed for current expenses \$116,537; for benevolences \$26,388; a total of \$142,925. During the twenty-five years the pastor was absent from the pulpit on account of illness but three Sundays. Zion Church has had a steady and substantial growth.

The ground on which this church is located was donated by Henry William Stiegel in 1770, with the understanding that one red rose be paid each year to his heirs in the month of June. "The Feast of Roses," which is celebrated here each year, has made this church well known throughout the eastern part of our country. Just now "feast of roses" and the Gospel are in significant contrast with War of the Roses and death.

The twenty-fifth anniversary of the pastorate of Benjamin R. Lantz, D.D., in St. John's Church, Salina, Kan., was observed with an anniversary dinner and social evening for the members and friends of the church on December 1, and services on the sixth. On the former occasion, greetings were extended the pastor by representatives of the congregational organizations, a brief history of the congregation was given by Mr. Simon P. Eisenhower, reminiscences by Mrs. J. W. Kraft, and recollections by Dr. Lantz. Special music and singing were features of this gathering.

The anniversary sermon was preached by J. A. McCulloch, D.D., of Kansas City, Mo., on the Sunday morning following. Children were baptized at this service and new members received. At a service in the afternoon greetings were extended by Mayor F. C. Peters; for the press, by Mr. Earl Woodward; the schools, by Mr. W. S. Heusner; the Ministerial Association, by Dr. Raymond V. Kearns; Immanuel Lutheran Church, by the Rev. J. E. Liljedahl. An address on "More Worlds to Conquer" was delivered by the Rev. Alfred J. Beil of Des Moines, Iowa.



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HOME GROUPS FOR PRAYER

A New Departure for the New Year in
Wicker Park, Chicago

AFTER CONSIDERABLE study, consultation and consideration, Pastor Charles R. Venable has announced his intention to inaugurate a number of cottage Bible Study hours in various sections of the city and contiguous to various groups of our congregation. Some background of experience is furnished by his experience with a group of Oak Park High School people who met in one of the homes of our congregation winter before last. The group began with about twenty-four young people and ended five weeks later with nearly seventy-five.

Many testimonies are at hand to show that a much deeper impact is made in these smaller groups in the intimacy and informality of the home. There is a shared desire always for people to get closer to their pastor and for the pastor to get closer to his people. For this, these home groups afford the ideal opportunity. Five evenings together and it is inevitable that new bonds should be born. And both pastor and people will be closer to God in the experience.

Already one group has been organized at the home of Mr. and Mrs. Howard Degen, 1442 N. Leavitt Street, meeting Tuesday evenings in December and bringing together neighbors who for the most part belong to Wicker Park Church. It is always desirable, however, to have some who are not members of the church.

The plan is that each group will run for five weeks, when they should move on to some other home where some of the old group may continue and some from the new locality may be brought in. Several other groups in other localities are being considered.

One rule of these home gatherings is that the hostess is asked not to serve anything. That might be a hardship for some. It is not necessary for any. Mrs. Johnson in her group set a fine precedent in this regard. It must be preserved.

TREE WORSHIPERS IN CHINA

Tsingtao, Shantung, *Times Reports Veneration of Aspen*

IN THE western suburb of the city of Kiaohsien grows the large aspen which recently has been elevated to a god by increasing numbers of natives. This veneration is not due to the air giving the foliage its tremulous character. This particular poplar is said by believers to have miraculous healing power over divers diseases.

In spite of the Public Safety Bureau prohibiting the payment of divine honors to this populus tremula crowds are daily increasing around it. People have not only come from Kiaohsien but also from Kaomi, Pingtu and Tsingtao. Your correspondent saw a great number of girls and old women worshipping during the daytime. Many worship at night in the light of lanterns.

Good business is made by sellers of paper and incense to the worshipers. The

latter kneel some distance from the aspen in the river bed. Facing it they first burn their paper and then light their incense. A cup of water is placed beside the incense. Prayers are said. During this religious exercise it is believed that the water is transformed to medicine. It is then carried home and given to those who are affected by various diseases. Rumors are afloat that people have been healed and petitioners increase therefore in numbers.

That superstitions are so deeply rooted amongst a certain section of the Chinese people seems almost incredible in this enlightened twentieth century. When having witnessed the devotional exercises in honor of the aspen-god one cannot but be convinced of its reality.

EXCLUSION PROPER

Dr. Alvin E. Bell, Toledo, Ohio, Defends
Refusal of Fellowship

THE TOLEDO *Blade* in its issue of December 14 published excerpts from a sermon of Dr. Alvin E. Bell, Glenwood Lutheran Church, of that city, justifying the exclusion of Walton E. Cole, pastor of the First Unitarian Church. Dr. Bell said:

"A religious group that spends eleven months of every year boasting of its separateness from other religious groups because of its unwillingness to confess faith in the deity of Christ, the authenticity of holy scriptures, and the reality of the supernatural in religion, is inconsistent in whining through the twelfth month because these other folks take them at their word and acknowledge the distinction by allowing them to stand apart."

PERSONAL

The Rev. Willis I. Dillman, pastor of St. Stephen's Church, Philadelphia, Pa., since 1925, was installed pastor of Prichard Memorial Church of the Rock of Ages, 63d Street and Elmwood Avenue, Sunday morning, December 19, by the Rev. Dr. E. P. Pfatteicher, president of the Ministerium of Pennsylvania. Mr. Dillman succeeds the Rev. William H. Heintz, who has served the congregation since its organization in 1909, and who was recently elected pastor emeritus.

The Rev. Lewis Rosser Fox was installed pastor of Mt. Calvary Church, Erie, Pa., December 6. Dr. H. H. Bagger, president of the Pittsburgh Synod, conducted the service in the presence of an audience that filled the church. Mr. Fox recently returned from Puerto Rico, where for sixteen months he was associate pastor of the English Lutheran Church. On his journey home he visited points in the Dominican Republic, Haiti and Cuba. During his stay on the island he visited the Lutheran churches in the Virgin Islands.

J. S. Herold, D.D., missionary superintendent of the Board of Home Missions and Church Extension of the Synod of Ohio, formally accepted a call to serve Holy Trinity Church, Toledo, Ohio, and hopes to take charge of this new work February first.

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On November 1 Dr. Herold completed ten years of service as missionary superintendent of the synod. He is a graduate of Wagner College and the Philadelphia Theological Seminary, and has served as pastor of Martin Luther congregation, Toledo, and with Dr. Neiffer, the founder of Holy Trinity, organized St. Luke's Mission. The Rev. L. G. Deily, who served Trinity congregation for twenty-five years, resigned October 31, and since that time Dr. Herold has been serving the congregation.

Mr. Heinz W. Kugler, a graduate of the Lutheran Theological Seminary at Mt. Airy, Philadelphia, Pa., was ordained to the gospel ministry at a special service Sunday evening, December 20, in St. Michael's-Zion Church, Franklin Square, Philadelphia, Pa. The act of ordination was performed by Dr. E. P. Pfatteicher, president of the Ministerium of Pennsylvania, and the sermon was preached by the Rev. Kurt Molzahn, pastor of Zion Church. Mr. Kugler has been called to the pastorate of the First German St. John's Church, Newark, N. J.

The Rev. L. Raymond Lechler, who graduated from the Philadelphia Seminary in 1935, has been called as a field secretary

to serve under the direction of the Board of American Missions of the United Lutheran Church. Mr. Lechler was ordained in Bethlehem Church, Philadelphia, Pa., on Sunday evening, November 29, by President E. P. Pfatteicher of the Ministerium of Pennsylvania. The sermon was preached by Zenan M. Corbe, D.D., Executive Secretary of the Board of American Missions. The young man was presented for ordination by his pastor, the Rev. Claude O. Dierolf, S.T.D.

The Rev. Howard Ritterpusch was ordained in Emmanuel Church, Baltimore, Md., November 8, by the president of the Maryland Synod, the Rev. Dr. J. W. Ott. The Rev. Dr. William A. Wade delivered the ordination sermon. A week later Mr. Ritterpusch was installed as pastor of St. John's Church, Sparrow's Point, Md. The Rev. C. J. Hines delivered the charge to the pastor and conducted the service, and the Rev. W. L. Mertz delivered the charge to the congregation.

The Rev. G. Martin Ruoss was ordained and installed as pastor of Christ Church, Lancaster, Pa., December 9. The sermon of ordination was preached by Dr. E. P. Pfatteicher, president of the Ministerium of Pennsylvania, and the charge to the con-

gregation was given by the Rev. Frank Croman, president of the Lancaster Conference. The charge to the pastor was given by the Rev. John McClellan, pastor of Zion Church, Leacock, Pa., of which Mr. Ruoss was a member. Mr. Ruoss is a graduate of the Lutheran Theological Seminary at Philadelphia, class of 1936.

There was a capacity audience present on this occasion, including pastors and members of the other Lutheran churches of Lancaster and vicinity.

The fifteenth anniversary of the pastorate of the Rev. Charles F. Sheriff was observed at St. Matthew's Church, Mansfield, Ohio, on Sunday morning, December 6. A large congregation assembled to extend their greetings and pledge their enthusiastic support to the work of the future. The anniversary sermon was based on the theme, "Looking Backward and a Vision of the Future."

During this pastorate, 788 adults have been received into membership and 214 children were baptized; 119 marriages were solemnized and 190 funerals conducted. Extensive improvements have been made to the church and parsonage and the entire indebtedness has been cancelled. The congregation has grown from a small, struggling organization to one of the outstanding congregations of the city. Mr. Sheriff has been active in synodical affairs and at present is chairman of the Committee on Evangelism of the Synod of Ohio.

The Rev. Henry W. Voigt, retired, of New York City, celebrated his seventieth birthday December 8, and on the Sunday following was honored at a special service in Christ Church, New York, where he served as assistant to the late Dr. G. U. Wenner during the last five years of Dr. Wenner's life. Dr. Harry Offerman is the present pastor of the congregation.

The Rev. H. E. Zimmerman, who has resided for nearly twenty years in Mount Morris, Ill., has removed to 1601 Broadway, Kansas City, Mo., where he will make his future home. Pastor Zimmerman served the Lutheran Church in Mount Morris from 1912-18. He then moved to Kansas City, Mo., becoming pastor of Children's Memorial Church. Because of impaired hearing he gave up the active work of the ministry and returned to Mount Morris, Ill., April 1, 1923, and entered the editorial department of the Kable Brothers Company, one of the largest printing establishments in this country. In connection with his work he also was editorial writer for *The Index* for six years. He will continue as editor of *The Kablegram*, house organ of the above company. For some time Mrs. Zimmerman has been manager of a large rooming and boarding apartment in Kansas City. Because of his age Mr. Zimmerman has found the winter climate of Illinois a decided hardship.

For a number of years he has been very active in prohibition work. His temperance articles are syndicated to 4,000 periodicals. On Sunday night, December 20, members of the Lutheran Church and other friends gave him a farewell lunch at the church, and presented him with a check. He will be glad to see any of his old friends when they pass through Kansas City.

*To the old friends whom we cherish
and the new friends we hope to make*

Greetings and Best Wishes for the New Year

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The State Luther League of Illinois has accepted the invitation of Carthage College, Carthage, Ill., extended through President R. G. Schulz to hold the next convention on the campus of that institution.

CONGREGATIONS

Chambersburg, Pa. The officers of Trinity Church and its church school are thankful for the fine spirit of loyalty and co-operation that is manifest in the work of this parish. For the year 1937 the church school adopted as their missionary objective the support of Golagotla Church in Guntur, India, at an annual cost of \$50. The Young Women's Missionary Society and the Christian Endeavor Society will share in this benevolence.

Through the loyal support of the members of the congregation current expenses and benevolent obligations have been met promptly during the past year and in addition \$1,000 has been paid on the church indebtedness. In appreciation of the increased interest in the work of the church by the members during the past ten years and of Pastor Clarence A. Neal's faithful services at Trinity Church the council has recommended and the congregation has voted to increase his salary \$200 per year.

Gettysburg, Pa. St. James' Church, the Rev. Spencer Aungst pastor, has chosen as part time assistant to the pastor the Rev. Louis T. Bowers, a senior at Gettysburg Seminary. This was made possible by a gift from one of the members of the congregation. Improvements have been made to the church property by the building of a retaining wall around two sides of it.

Newark, N. J. The twentieth anniversary of Advent Church was celebrated December 13 and 14. On Sunday morning a festival service was held, at which time the Rev. W. W. Frey, pastor of Holy Trinity Church, Elizabeth, N. J., preached the sermon. On Monday evening a social and reunion were held at which the special speakers were the Rev. O. E. Braune, pastor of St. John's, Newark, and the Rev. F. A. Bavendam, president of the New Jersey Conference. The Rev. G. C. Loos is pastor of the congregation.

Salem Church, Jacobus, of the St. Paul's Charge of the Synod of West Pennsylvania is looking forward to a building program in the spring of 1937. An addition to the Sunday school is to be built at a cost of \$30,000, and more than two-thirds of the cost of the project has already been financed. This addition will more than double the facilities of the church. All current bills for the year are paid and a balance is in the treasury.

St. Paul's Church of the same parish recently renovated and enlarged the pipe organ. The pastor of the parish is the Rev. T. H. Ressler.

Swissvale, Pa. December 13 was a bright day for St. John's Church, for on that date their renovated church was rededicated and the congregation was able to worship in their own auditorium after it had been closed for five months. For a long time

this congregation felt the need of these improvements and was anxious to have it done, but conditions prevented, and now that it has been accomplished everybody is happy.

At the morning service P. H. R. Mullen, D.D., Missionary Superintendent of the Pittsburgh Synod, the recent pastor under whose influence the building program was begun, was the preacher. At the evening service Henry H. Bagger, D.D., president of the Pittsburgh Synod, brought the message. The choir rendered valuable service in connection with the dedication service.

During the week following, special services were held. On Wednesday evening, H. C. Erdman, D.D., a former pastor of the congregation under whom the original building was constructed, preached the sermon. This was a home coming service, and a social meeting was held in the fellowship hall after the service. On Thursday the pastors of the community brought greetings. On Friday evening a service was sponsored by the men of the congregation, at which the pastors of the Central Conference were special guests. Under the plan of financing adopted, the congregation expects to clear the indebtedness incident to the repairs as well as other outstanding obligations promptly. The pastor of the congregation is the Rev. Frederick C. Sternat, who, with the dedication of the new auditorium, also observed his first anniversary as pastor of St. John's.

GOD BACK OF ALL

HOWEVER distasteful a service may be, or however disagreeable the person to whom it must be rendered, God is back of it all, and loves that person well enough to give his Son to die for him. Dr. Guthrie was walking along the streets of Edinburgh when he overtook a little girl carrying a child much too heavy for her. In a very gentle way Dr. Guthrie said: "My child, the baby is too heavy for you, isn't he?"

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With a shining face, she made quick response: "No, sir; he's my brother." It makes a difference that one for whom I must toil and wait, whose burden I must bear, was one for whom Jesus died, and thus is bound to me with the cord of divine love.—J. Wilbur Chapman.

SYNOD

The one hundred twelfth annual convention of the *Evangelical Lutheran Synod of South Carolina* will be held in St. Paul's Church, Columbia, S. C., H. A. McCullough, D.D., pastor, February 2-4, 1937. The opening service will be held at 11:00 A. M., February 2. At this service the sermon will be preached by the president of synod, the Rev. T. F. Suber.

Karl W. Kinard, Sec.

The one hundred eighth annual convention of the *Lutheran Synod of Virginia* will be held in St. Mark's Church, Roanoke, Va., opening January 26, 1937. Hugh J. Rhyne, Sec.

RESOLUTIONS OF RESPECT

Whereas, God, in His wisdom and love, has taken to dwell with Him, the soul of our beloved friend and co-worker, Mrs. Laura Downing Jacobs, a charter member of the Women's Missionary Society of the Philadelphia Conference, we deem it fitting that we record our deep appreciation of her faithful and capable labors in this organization. Therefore,

Resolved, That we thank God for the inspiration we gain from her consecrated, faithful and fruitful life.

Resolved, That we who follow after, earnestly endeavor to maintain the high standard always manifest in her work for her Master and His Kingdom.

Resolved, That a copy of these resolutions be sent to her family, expressing our deep sympathy, and also that a copy of the same be spread upon the records of this organization.

F. D. Green, Sec.

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